CHARACTER EDUCATION SYMPOSIUM

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CHARACTER EDUCATION

A SYMPOSIUM OF PAPERS ON ITS CULTURE AND DEVELOPMENT

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NEW YORK, CINCINNATI, CHICAGO, SAN FRANCISCO

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1930

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Archbishop of New York

NEW YORK, April 12, 1930

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DEDICATION

TO THE RELIGIOUS TEACHERS WHO MAKE
THE SUPREME CONTRIBUTION OF CONSECRATED LIVES
TO THE CULTURE OF CHRISTIAN CHARACTER
THIS SYMPOSIUM OF PAPERS IS DEDICATED
BY THE SUPERINTENDENTS' SECTION
OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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FOREWORD

At the Easter Week, 1928, meeting of the Superintendents' Section of the National Catholic Educational Association, it was suggested that the officers of the ensuing year, elected at that session, Rev. J. M. Wolfe, Chairman; Rev. Francis J. Bredestege, Secretary; Rev. John J. Bonner, Editor, should prepare a program for the meeting of the following year, to be organized around the general theme of Character Development. The reason of this desire, for a unified discussion on this subject, was the focus that was being made generally of Character Education in the school systems throughout the country.

The Secretary of the section, Rev. Francis J. Bredestege, accordingly began early to map out the steps to such a program of a satisfactory nature by a questionnaire of the possible approaches to a generous analysis of the subject, and subdivided topics, which was sent to the members. The request was made with this that the suggested topics be amply criticized as to their appropriateness, and that suggestions be made preparatory and helpful to a revision.

The revised list of themes was then presented to the membership, and designations and enlistments made as to the persons who would compose the papers and originate the discussions. These were prepared and presented at the regular meeting, held during Easter Week, 1929, at the Catholic University of America, Washington, D. C.

During the concluding session of this meeting it was unanimously voted that the papers be published in a form available, economic, and withal tractable, so that the teachers in the schools could come into easy possession of them. As is customary they are also published in the Annual Bulletin of The National Catholic Educational Association (Vol. XXVI: November, 1929; No. 1.).

The present symposium of papers and discussions is the outcome of these deliberations, resolutions, and program. The editors wish to acknowledge their very great obligation to all who assisted them

in this compilation, and especially the writers of the papers, the officers for the current year of the Superintendents' Section of The National Catholic Educational Association, the Secretary General of the same association, and the publishers for their co-operation and courtesy in making this volume possible in its present form.

INTRODUCTION

The age now current is a measuring and statistical age. Not only are men bartering with nature, on the earth, under the earth, and in the skies above, and measuring the products that it will yield—with the forces of nature to discover their usableness and efficiency —with the historic past as to what it has contributed of value to the stirring present—with educational institutions, curricula, programs, procedure, and processes to divine their valid contributions in the promotion of the welfare of all human life, etc., but also with one another in terms of personality and character to perceive their existence and to measure their value and worth.

It is an objective age in which men are excessively concerned about the visible and tangible world—its scientific study, its uses to men, and its convertibility into money values. This spirit has possessed the thought of much of the world, because it has rapidly advanced from natural commercialism to industrial commercialism, and is now in the hot crucible and the feverish activities of materialism.

The strain of all this volume of efforts, energy, and excesses has been telling on human character: it is conceived in many circles, religious, educational, social and political to be wanting in some important elements and measures, and in the eagerness to divine the cause, essay instruments and surveys are used, and results are compared, interpreted, and evaluated. The nation is on the eve of measuring its group morals, group will, and its own vitality to endure; in the ambitions of its objectives it is likely to mistake, as it has done very much all along, the material components and objective strands of behavior for the subjective and spiritual integrants of character.

It is well, amidst this agitation and confusion, that Christian teachers meditate and take counsel on the real values in life, and question the serious air of ultimate finality with which the subjective and spiritual world is being measured objectively. It is all so timely and important, especially when scientific, educational and religious circles are so ready to snatch at anything that promises objective exactitude, and heralds about its much-touted and supposed laboratory findings in terms of certainty.

It is timely because the world is interested in values, and important because it is given over to false or fictitious ones. The materialistic spirit of industrialism has led to materialistic values in policies of government and statecraft. The most complicated machinery that the government has—its schools—are being subjected to industrial principles to the end that they may produce the standardized citizen, or the average man. This is withal a futile but fatal effort; he cannot be produced or developed, because there never was even a time or a mind in which he could be logically conceived, much less produced; the concept is self-destructive when the subject of the derived proposition is conceived to be a real man, with the multiplicity of his abilities to variate not only his objective, but also his subjective states; no apparatus and mechanism can be produced to isolate and control these for absolute scrutiny, study and analysis.

It is more than important therefore—it is very salutary—that sane thinking be done in a democracy, which tends to conceive equality of political rights as translatable into equality of natural gifts and spiritual endowments; government may be falsely conceived as having rights to give, rather than obligations to recognize rights that are inalienable in its subjects as gifts of God and nature, and to give to the human possessors the amplest allowance to use their gifts compatible with order and the common good. The concept of the standardized citizen is, in a republic, the first and fatal blow to progress amongst a people whose life, liberty, and pursuit of happiness it is the function of government to protect but not to pretend to give.

At this time the Christian teacher may well impress upon the growing young, and the world at large, that the important values are within themselves, and that the creature's estimate of himself as a living, rational, and spiritual unit in the totality of the universe, after all, gives measures of values to everything else. As soon as the individual fails to recognize his own place in the universe, and his dignity as a child of God, he loses all sense of proportion in values, and is likely to put the mark of excellence and premium on matter and quantity, rather than on quality and the concerns of the immortal spirit.

When the proper estimates of quality are lost, then quantity

can not be esteemed at its real worth and purpose in the scheme of things. After all, both historically and psychologically, man came to a consciousness of quality or desirability for his own needs,, uses, desires, and advancement, of objective things, before he came to measure them at all. His need for a foot measure or a yardstick was a subjective want, which gave value to these, rather than a vice versa process in which the yardstick is conceived to have existed before these human needs, and man's sense, appreciation, and estimates of values in terms of quality. All objective measures receive rather than give values as far as the rational creature is concerned.

The religious teacher's understanding of and devotion to the values and needs of the spirit, and the inculcation of these amongst the young can alone give those subjects the power of appraising objective things at their real worth, so that these future citizens may not only be able to find their way in the world, temporal and eternal, but save their souls and all real worthwhile values in it while doing so.

This is not written under a strain of a flaunting or a lurking antagonism towards objective and scientific measurements, but rather to point out falsities in the interpretation of their results, which eventually would harm the cause and progress of education itself. The product of education in consistent forms of external behavior has its measures of values, but there is also the culture of the total child, through which he is himself to become capable of forming right estimates of himself and his conduct.

Too much validity may not be attached to the child's responses to arbitrarily selected materials, and too much assessed value must not be given to standards that are derived from supposed innate capacities and the derived abilities of arbitrary percentages of children.

No measure which does not involve the conductful reactions of the total child to his entire environment—material, spiritual, social, and religious—is adequate. These responses are not initiated and controlled by mental intelligence alone, because besides this the child may be said to have instinctive intelligence, by which he discerns and discovers his basic life needs, and an emotional intelligence, by which he is led to feelingly seek the agreeable, and to

love the true and the beautiful. The child is human and cannot be made a perfect laboratory specimen and labeled as a categorical exhibit.

This total self cannot be measured in absolute terms, but is still the subject of the educative process. The Christian teacher recognizes this totality of the self-identifying constituents of conduct, and the integrants of the nature of children, and strives to promote their growth not only, but also to give them a standard for the spirit, so that the cultivated qualities may be real values, because they translate the material things of the physical surroundings into a relationship to the immaterial, spiritual, and eternal.

The Superintendents' Section of the National Catholic Educational Association offers these papers to Christian teachers in the hope that they may add some rays to the true light that already guides them, and some oil to the flame of their zeal to labor still more devotedly and effectively for the upbuilding of Christian character.

J. M. Wolfe, Ph.D., S.T.D.

CHARACTER EDUCATION

THE SCHOOL IN SOCIETY

VERY REVEREND MONSIGNOR WILLIAM F. LAWLOR, LL. D., DIOCESAN SUPERINTENDENT OF SCHOOLS, BAYONNE, N. J.

The services of financial experts need not be requisitioned to have us realize that society has spent fabulous sums in an honest effort to educate her citizens. In her endeavors to provide suitably for the physical, mental, aesthetic and moral wants of youth she erects and maintains at tremendous expense, schools not only for normal children but for the sub-normal and the abnormal ones—the physically handicapped: the blind, the deaf, the under-nourished, the mal-nourished, the crippled and the speech defectives. In so doing society recognizes the school as her strongest educational handmaid, in fact, the sole civilizing agency which educates with set purposes. Indeed her hopes for present protection and future progress are centered in her educational institutions. It is interesting to recall that many hundreds of years ago Plato, in his famous work, *The Republic,* wrote: "It is by education that ideal society once established is to be maintained"—a sentiment practically re-echoed by H. G. Wells' recent declaration that, "Education is the one instrument by which civilization can forestall catastrophe". Modern society feels strongly that her preservation and advancement will be effectively accomplished if the schools will but succeed in inculcating in their human charges not only a vivid appreciation of society's needs but also the definite realization of the obligation which rests upon adolescents of appropriately equipping themselves to the end that these needs may be adequately fulfilled. There is nothing new in this philosophy. Man has ever tried to adapt himself to the problems arising out

of the peculiar circumstances of his environment. The difficulty, however, is and always has been to determine precisely what it is that constitutes society's *greatest needs*. The varied conclusions which have been arrived at on this point by the peoples of all nations and through all ages have been the direct resultants of the diversified ideas and ideals which peoples have entertained concerning life's values. Primitive man acutely feeling the need of self-preservation concerned himself primarily with securing food and personal protection. His training was simple and individualistic. To the Spartan military prowess was supreme—hence Spartan boys were trained solely for the state. The Athenian held that culture and beauty were the great *desiderata* of life; and he educated his progeny accordingly. The epicurean with his hedonic notions of things and the stoic clinging to an entirely different philosophy sought, each in his own way, to accomplish his pet objectives. Were you to-day to ask a mechanic, a merchant, a professional man and a scholar to indicate present society's greatest needs, each being dominated by his personal appreciation of life's real meaning would undoubtedly proffer an answer quite at variance with those submitted by other members of the group. Secular educators to-day, however, appear to be in perfect agreement that man's greatest need is "social adaptation". In up-to-the-minute educational books and periodicals, the much used expressions: "Trained for social efficiency", "Educate children for social service", "Education seeks the harmonious adjustment between the individual and society", "Socialize the individual", plainly show that present-day school leaders believe that the chief objective in the educative process is the felicitous adjustment of man to his social environment. Irving E. Miller in his book, *Education for the Needs of Life*, very categorically states that: "It is the function of education to assist pupils in the attainment of right judgment, appreciation and control of social values".

As Catholics we cannot but disagree with the dictum that social functioning is the chief purpose of the educative process. Though in no sense underestimating the important part which social values play in the scheme of things human, nevertheless,

we know that man's greatest need in life is that which vitally concerns his immortal soul, namely, the attainment of eternal salvation. For this was man created; for this was he redeemed. Now it is the duty of the Church, and especially through the instrumentality of her Catholic school to assist the human soul, in every way possible, to realize its destiny. It is well to note, however, that this soul-saving educative scheme of ours very specifically embraces other objectives—social, cultural and vocational. In training a child to love God and his neighbor, to be honest, chaste, and obedient to lawfully constituted authority, we feel that we are contributing to society a service than which there is no greater. Realizing that "Knowledge is power", we aim to impart solid intellectuality, not by attempting to stock youthful minds with a host of cold and unrelated facts, but by presenting to children a well-organized curriculum of fundamental subjects on which alone it is possible to erect the superstructure of genuine culture. Our educational intent, vocationally, is not to fit pupils for specific trades or professions, but rather to awaken an appreciation for vocational activities and to train children so that they may be prepared to make speedy and efficacious adjustment to whatever occupation they may choose to make their lifework. Our general method of approach to the maintaining of pupil discipline in the classroom is along traditionally rigid and straight-laced lines.

But a world preponderatingly non-Catholic cares little about our educational philosophy and still less about our pedagogical methods of exemplifying it. Being in no way constrained to concern themselves with professedly moral or spiritual considerations in their teaching work, secular educators distinctly visualize the existence of an ever-increasing materially-minded civilization and simply do what they can to meet its urgent demands. Nor is it an easy task which besets them. We live in a country as plastic as it is mobile. New factors are constantly arising and functioning, while old ones recede, disintegrate or disappear. Nothing has contributed so much to the growing complexities of our social order as has industrialism. The home, at one time, was the industrial center. When machine power was introduced, however, the industrial center shifted from the home to small mills. Nor

has power machinery confined itself to the factory—it has found its way into practically every avenue of business, and is accomplishing with marvelous accuracy the work of brawn and brain alike. Increased land, sea and air facilities of transportation became necessary to handle the ever expanding volume of machine products, and almost over night, have these agencies sprung into being. By reason of these available means of quick communication peoples from all quarters of the globe have been brought into close relationship with one another; and a higher standard of living has made what was considered a luxury yesterday a necessity to-day. To keep abreast with such dynamic conditions, Kilpatrick, in his *Education for a Changing Civilization* makes a strong plea for such an educational policy as will correct what he terms "The intellectual-moral lag behind material advance". And the school, he maintains, must grapple with the problem alone; because the home and the community which once were incidental factors to educative processes have ceased to be contributing elements. In other words we are told that the only possible solution of this vexing problem is to work on the principle that "the school *is* life and not a *preparation* for it. And as such it is our solemn duty to have children live actual life experiences in the process of which there will be formed habits, attitudes and skills which are essential to adult life in a forward looking nation." To this end there is recommended a rather flexible curriculum; and it is almost needless to say, that ardent advocates of some phase or other of the "life experience" idea have succeeded in somewhat crowding, if not confusing the scholastic program. Subjects formerly regarded as ideal for sharpening the intellect and the memory are often taboo now—the argument being that mere faculty training gained in one subject too frequently is incapable of being carried over into other fields or experiences. The watchword of the moment, therefore, is "nothing in the curriculum that holds forth no actual life value". Pupil passivity, as it is commonly referred to, is no longer in good form. Seething activity on the part of school children is the thing that is now called for. The newer notions of things educational demand that pupils walk about, talk, whisper, etc.—the inference being that

when children are noisy they are profitably busy, and that when they are huddled together in whispered conversation they are *de facto* discussing vital subjects. Perhaps they are. The teacher, on the other hand, is supposed to play a far less conspicuous part in classroom affairs than was her wont in times gone by. The children are not expected to take her "say so", nor for that matter, any one else's; they are to think for themselves and draw their own conclusions. The suggestion sounds well enough but the plan is not without its difficulties especially when we consider that adolescent minds are involved. Kilpatrick says that authoritarianism or the practice of yielding submission to traditional authority, has been steadily on the wane, and that consequently, educational changes are positively demanded. It is recommended that pupils govern themselves without the aid of magisterial direction. But is there not danger that this business of self-activity and self-efficiency may produce self-centered creatures—children feeling that they are a law unto themselves—and thus defeat the purpose of our experiment to socialize the individual? To sum up then, let it be stated that there is and always will be honest differences of opinion as to the best manner in which schools may discharge their obligations to society. That there is room for improvement in present policies and management of schools nobody with even a slight acquaintanceship with the matter will attempt to deny. Of course, we Catholics, if for no other reasons than financial ones, are absolutely constrained from adopting educational practices which the State may deem expedient to put into use. But what about other things which, to many, may appear to be merely matters more or less fantastic? How far can we or should we go with them? Perhaps a middle course would be best to follow.

RELATIVE POSITION OF THE SCHOOL AND THE OTHER AGENCIES AFFECTING CHARACTER EDUCATION

REVEREND FRANCIS J. BREDESTEGE, M. A., S. T. L., ARCHDIOCESAN SUPERINTENDENT OF SCHOOLS, CINCINNATI, OHIO

We proceed in this chapter from the hypothesis that though the school is the first instrument that occurs to the mind when education is mentioned, it is not first, neither in time nor in the sum of its effects nor effectiveness.

Historically, as well as to-day, the family is anterior to the school, and education in the general sense, begins in the home. The relation between parents and children is the most primitive form of learning, and also the first in which there is a union of intellectual and moral education. The first gift of the grown generation to the new, viz., the mother tongue, is named after the mother, and the next two vital intellectual gifts and most intelligible units of life, viz., the father's house and the fatherland, are named after the father.

Even now, however, we are not at the beginning of the chain. If science, and specifically psychology and biology are correct, we are far from the beginning in taking only the immediate family of the educand as the beginning point of the process of education. We must go far back beyond the formation of each individual unit of our social fabric. Even Emerson was only partially correct by claiming that we must begin with the child's grandfather. For a complete list of the complex array of the material we are to deal with antedates the bride and groom by several centuries. We need only point to the large amount of matter recently written on the relative importance of heredity and environment to stress the point, for this angle of the question will be brought out *in extenso*, before we separate after this meeting. Suffice it to say then, actually man begins his education centuries before as an in-

dividual he begins his existence and his training in moral and social life. The psychological factors, the bodily conditions he will inherit, and the environment into which he will be born, these really make up agency number one.

Already conditioned then, the child meets his mother and his father, who then constitute agency number two. He steps into family life, and in the ordinary course of events, he will not be free from it, in one form or another, till he closes his eyes in his last long sleep. During at least the most malleable first six years his education is directed almost entirely either for good or for evil by this agency. Family life, then, in its widest sense, though in point of time not the first, is admittedly the most important and lasting educational instrument because as soon as life begins, and before the child has even the barest conceptions of responsibility, or an inkling of morality, there come into play the assimilations on which moral training is based, those subconscious factors of thought, desire, interest, suggestion and imitation, that arise from the intimate contacts established by the common life of the family group.

This is no place to enter into a rhapsody extolling what we carry into life from home. Sentiment has invested the home with a sanctity which under normal conditions amply justifies the verdict. Mother love and fatherly sacrifice are the miraculous commonplaces not only of all literature but equally of the savage too mentally poor to have a literature. The ties of family life are reckoned too sacred to bear rupture, "to love like a brother" is a banality in every language under the sun. In the family circles are planted and nurtured the seeds of those homely virtues that make up the warp and woof of every ordered life, reverence, love, sacrifice, faith. No matter what may be the final definition here of character, we are safe in saying that it will not depart far from this paraphrase of Bishop Ullathorne's: "Character is the natural temperament completely fashioned by the home; God makes our nature, our own home makes our character".

And still, like all things human, home can fail of its destiny. The school itself is but an extension, a corrective of the home; as such it has won its unchallenged place in our social economy. It

is possibly significant that equally universal with the failure of the home proclaimed by every sociological amateur and professional, is the cry regarding the failure of the school. That the home has failed must possibly be admitted. Just consider in addition to the school, the day nursery and kindergarten, the public playground and juvenile court placement, industrial home and reformatory, big brother and big sister leagues, vocational guidance movement and amusement park, the whole long list of twentieth century substitutes for the home that has failed. And the verdict of failure is supported by the attitude of the Church. In spite of the fact that she had schools of high efficiency long before the present-day omnipresent state began its career, and before the sociological meddler was abroad in the land, the Church is now the one middle-of-the-road organization, that is protesting against the continual spoliation of the home, of its sanctity, of its authority and of its place as the sun of our social solar system.

The spoliation does exist. Much of it may be due to causes with which no one can quarrel. The complexity of modern life and the scientific age in which we live have made necessary a division of labor, even in our relaxations. We presuppose that the average child spends a large part of his life in the home and we are probably correct. Still, it seems an anomaly that the modifications of family life in our complex modern civilization are such that he is not entirely a pessimist who declares that when the child is ready for school, he is already too spoiled to have the school do its best work with him. For as he begins to approach school age the child makes contacts with the corner butcher and grocer, with the movies; he has possibly been taken to see or rather endure, the local counterparts of adult interests like the Lindbergh reception, floods, possibly even murder trials; he has cultivated the acquaintance of his relatives and his parents' friends, and has even been in church on occasion; his play time with his toys and neighbor children or kindergarten group really making up the routine of his waking hours. According to Bird T. Baldwin, roughly fifty per cent of his time is taken up with sleep and about ten per cent goes for meals and other bodily necessities. From twenty-seven per cent the first year to about

eight per cent the sixth year, or an average of twenty per cent of his time is spent alone in physical or imaginative play. Of the balance, about fifteen per cent more goes into family and non-family play and mental contacts, and about four is taken up with the rudimentary business and social contacts that introduce him to the outside world. Supposing then, that one-half or three-fourths of the time spent alone or in personal contacts is contact with the home and the family group, and is given to mental absorptions and exercise of his growing faculties, his instincts, habits and will, we still can recognize that foreign interests, so to speak, have used up from twelve to twenty per cent of his life, or one-fourth of his waking hours. What he got from these domestic and foreign influences we shall see later. For the present it is enough to recall that they are all attributed to the home. He knows love and quarreling, selfishness and sacrifice, sickness and health, he has his code of ethics and his standards of values; in spite of his simplicity and candor, he is a calculating worldling, in spite of his baptismal innocence an adept in all the capital sins but lust and sloth. So stands the home indicted.

After school life begins, the child's use of time does not change much. Allowing ten to eleven hours of sleep at the age of seven, and eight hours at the age of sixteen, we find that thirty-eight per cent of his time is given over to sleep, and approximately ten per cent to meals and other necessities.

Of the remainder of his day, we imagine school to be the big interest. But as a matter of fact, the statistics say that between the ages of seven and sixteen, the average child spends only 186 days of the year in school and the average number of hours per day is only four and a fraction, or approximately sixteen per cent. In the case of our Catholic schools, this fraction may, perhaps, be raised to the next higher integer, in view of the close connection between church and school, through daily and Sunday Mass, first Holy Communion and Confirmation preparation, confessions, serving Mass, and in the other activities where the church character of our schools manifests itself. Supposing then that the formal aspects of his character training by the school last till sixteen years of age, it still remains that the "ten years of school-

ing" become a small fraction of all his interests and activities from birth till the day he goes out into the world. To be exact, the school has him for sixteen per cent of ten years out of the total, and allowing another hour a day for "home study", we find that he is in school only nineteen per cent of his school life, and only twenty-two per cent of all his waking hours from infancy till his seventeenth birthday. In fairness, we may raise these figures a trifle by adding the growing office of the vacation school, the gymnasium class, the children's hour in the public library, and the reading of books from the school's circulating library. But even then, the percentage is still startlingly small.

The relative disposal of his time when he has reached the age of sixteen can be seen from the following article from the press (*Cincinnati Times-Star,* Mar. 19, 1929), and shows how his habits have "set" by then:

"The Industrial Education Bureau of the New York State Department of Education has been trying to find out (how boys spend their evenings), and to this end has questionnaired 75,000 boys attending the continuation schools. Of this number 12 per cent must have concluded that it was nobody's affair but their own, for they sent in no reply. Sixteen per cent said they were never at home in the evening, nine per cent said they were always at home, and 40 per cent said they remained at home for two, three or four evenings a week; night classes accounted for ten per cent.

"While Cincinnati boys have not been officially quizzed, one can get a pretty fair picture of their nocturnal activities. After dinner every night the average lad leaves home for a space to foregather with other lads. At least twice a week he sees a picture in what is called the 'naborhood' movie house. Once a week he goes down town. One evening a week is spent with some group or club. When he returns late, he may turn on the radio for an interval, and then study, or at least, go through the motions thereof for a little while. He reads much more than you might think, glancing over the morning paper before he breakfasts, scanning the evening paper before the nocturnal exit, and somehow contriving to get through a novel or so a week. He is not much of a hand at cards.

"Obviously the modern lad is accumulating a far greater store of experiences, observations and social contacts than the lad of

a generation ago. Whether he ever mulls over this mass of raw material we shall not attempt to say."

But what we can say is that the home represents a small fraction of the average youth's guidance and character formation. Arbitrarily assuming that one-half of his play, non-theatrical recreation and other interests are in the home or its immediate environment, we have only an average of three and three-fourths hours of his waking day under home influence, including newspaper reading, parental conversation, social and business visits, etc. We have already seen that the school gives very little more.

Greater than home and school, then, are the forces that make up agency number three, the greater group life. We have already seen that the growing child has thrust upon him fringes of social contacts, parts neither of home nor school, and ranging from his neighborhood playmate to the distant cities he visits with his vacationing parents. As he grows, there increase in number and power the common associations and forces of our institutional life, educational, religious, legal, political and economic, such as divorce, selfish individualism of public characters, the *zeit-geist,* organized philanthropy, organized sport, big business, etc.

Now there is still to be brought into the picture educational agency number four. We might call this group the non-professional educating agencies, to denote their indirect but formal participation in the school's function of giving information, health habits, economic training and a moral outlook on life. Specifically it is only necessary to mention as examples, the press with its variations, the lending and public library as avowedly educational, and the still more informally educational organizations like the boy scouts and girl scouts, and the large variety of well-intentioned and often well-endowed adult activities and leagues for the young, such as civic leagues, park and playground associations, civic theatres, etc. Beside them, potent for good or evil, stands the theatre, and its illegitimate half-brother, the movie.

In last place we shall mention the Church, not because its influence, at least with us is smallest, but because unfortunately its

influence is last with perhaps eighty-five per cent of our total population, and with a proportionate percentage of the school boys and girls of the land. With the total school population of our country (1926) in excess of 26,900,000, and with only 2,300,000 of them in private schools, we see the comparative place of the Church in its contacts on the growing mind of America. To the Church must then be added the growing influence of the weekday religious school, and of summer and vacation catechism classes. The temptation to disparage their importance as an adjunct of the Church is worth pointing out, as possibly half of our Catholic children are in public schools.

Thus then, do we group the character-building forces that surround the child: home, school, economic society, sociological agencies, and the Church. Now the chief fundamental in character-building is impression. Constancy and intensity of impression become the dominant factors in the formation of habits and ideals. Consider the stresses, the pushing and the pulling, the attractions and repulsions of this assembly of agencies all working for good or for evil in the development of the child's character. What a storm of impressions, what a crowd of examples, what a hurricane of correct and distorted attitudes, of genuine and sorry ideals rain down into the unanalyzing mind from these sources. We hear so much of the socially unfit, of the wave of youthful crime, of the bleak outlook for the future, and of the hopeless helplessness of the home, and the impotence of school and Church.

Are we justified in adopting pessimism? As Churchmen, we cannot consent to the proposition that the family, founded by nature and sanctified by God, has failed, much as individual families may fail. When we see the large number of young people passing into an efficiently and even heroically moral manhood and womanhood, we can see a new meaning in the trite proverb: There's a special Providence that watches over children.

And as school men we repudiate the statement that the school has failed. We must perhaps revise our estimate of the degree of influence the school may exercise in fact, but we must keep in mind, in the case of the school as well as of the home, that the

time element is not indicative of the relative weight of that influence. Home and school are still the first agencies that receive the child, and first impressions still are deepest. Much though encroachments on the past monopoly of these two educational agencies may be true, it should also be true that the power for good represented by home and school is first in possession of the child's soul, and should be able, with honest exertion, to hold it to its first conscious allegiance. Knowledge is power, and both these agencies must use their power with the knowledge that perhaps a majority of the educational instruments we enumerated above, are all but unfavorable to the work of character building and its conservation in the individual.

Another point that must be remembered is the fact, that even granted the handicap of relatively less time, the school is but the extension of the home, and that the alliance between the two is productive of a strength that is not the sum, but the product of the two. But an effective "union between the two is the first requisite for enduring success. There should be a continuous friendly understanding and cooperation, sanctified by the spirit of Christian faith and charity, and the earnest conviction of a common responsibility to God", says Monsignor Oechtering. However, when we come to analyze this union concretely, we find that there has in general not been an understanding of these reciprocal possibilities. We need only mention the Parent-Teacher movement as a belated recognition of the fact that teamwork could be improved. But in this alliance nothing will be gained by the pot calling the kettle black. The home admittedly has its faults to answer for. We have already seen the general nature of the indictment against it, namely, a surrender of its functions and prerogatives in general, and an inclination to "pass the buck" to the school in particular. And as education becomes more technical, the parent feels justified in a continuation of this policy on the score of inability to assist intelligently. Any one of our Sisters, to keep the question within our own system, can tell how much contact she has with parents in the course of the year, and how much of this precious little is due to parental wrath only. And on the other hand we know, too, how little

the average Sister knows the economic problems and domestic worries that result from our modern indoor sport of keeping up with the Joneses.

The school then, may in justice excuse itself from a great deal of the responsibility for the imperfect character building of the past, since it was handicapped by receiving no help from the home in trying to educate the already spoiled child deposited with a sigh of relief at its door. But the school, also, in its shortsightedness made a tactical error so to speak, and to this extent it cannot excuse itself. The error lay in the fact, that when the school saw that the home was not accomplishing its task in the dual work of character building, and perhaps was often not even appearing to attempt it, the school forgot its own limitations and volunteered to take over the major portion of the work, even that which was formerly the fully recognized work of the home. The nursery, the kindergarten, and the other infant interests that supplement the home, are in reality an independent unit, an ally if you will, but certainly not a legitimate part of the educational machinery as we knew it from tradition. But the school tried to make them an integral part of itself. The same thing is occurring at the other end of the elementary ladder even now. The matter of vocational guidance, and even vocational training is also an usurpation on the part of the school. These are really a successor of the apprentice system, also a character forming agency if you will, but even then a rather limited one, and an oblique one. With it the school ought to live in peace, of course, but not to make a part of the school system. Apprenticeship was originally in the home, and the advent of the factory system took it out of the home to give it to the factory master and the foreman. Nor does the fact that its original home form gave it some opportunity for character training become a reason for the school to annex it as soon as it leaves the home environment.

Now it has only been in the very recent past that a cautious word of warning has been taken up here and there, that the school was attempting too much. Nor was the school very anxious to listen to that word, because of the implication that its over-ambition was foreordaining it to failure in its narrower and more

legitimate sphere, collective educational activity in the nobler sense. In that narrower sphere the school has a special opportunity of aiding the home by inculcating the domestic virtues. "It should ever strive to foster reverence, love and obedience by religious instruction and respectful deference to parental authority." But how can it inculcate for the home it has despoiled? As long as the skeleton of the home even remained, the whole process is but lost motion, if the inculcation is not based on a mutual understanding with the home as to complementary duties of inculcation and practice. So it would seem that perhaps the school as well as the home, did not understand its task in the alliance. Its ambitions outran its abilities, and in its vanity it saw not that the failures of its ally were being imputed to itself.

Another point that must be kept in mind is that it took the work of character building with woefully unfit tools. Historically, character building is not the first connotation of school life as we know it. The pedagogue of ancient Greece, and the educator of pagan Rome were but slaves who accompanied the pupil to a place where he was expected to acquire nothing more than literacy. And to-day to the man in the street, school means an intellectual relationship between a teacher and an ignorant person for the imparting of knowledge and skills. The relation between an educator and his pupil is a much later derivative, and is founded on the realization of a power for good in the educator that comes only by implication and in virtue of his personal contacts. Originally children were sent to school to learn arbitrary but necessary skills, the three R's, and it was not till the advent of Christianity, and in proportion to its vigor that the fourth R, religion, gave proof that the school also was baptized, and learned its higher destiny from the Church. Hear the average educational theorist outside of the fold to-day, and his theme will still be the same as the old pagan idea, social efficiency, not for the sake of the individual but for society, and if he mentions character at all, it is only the lubricant in the social friction. From this it follows then, that education, as a quantity production job, is possible only in so far as it is an intellectual job; as soon as you attack the moral angle you must descend to the individual. It is the scholastic

parallel to the pulpit supplemented by the confessional, and the blackboard supplemented by drill pad.

Parallel to this is the point that as the character training idea has been added to the function of the school, extra curricular activity has risen in the estimation of those responsible for educational practice. The inference is easy that the imparting of information, as an educational function was not able to enlist the individual as an individual, so the school has been forced to take the educand out of the classroom into the football field, the office of the school paper, or the school traffic squad to give him the opportunity for moral training, because there he could really act as an individual and develop his character. Of a piece with this fact is also the increased emphasis on individual attention and needs in the classroom exercises themselves; as their training value was better perceived, these subjects were more and more given over to the pupil and taken away from the teacher.

What we need then is a restatement of the real place of the school in this work of character building, and a more humble recognition of its limitations. The limitation is first due to the fact that the school is primarily intellectual. And this must be borne in mind in spite of the fact that the school, just as any other agency that gives men the opportunity of thought and conduct, gives opportunity for the exercise and development of character, but it does so incidentally. Even the parochial school is only a tool in the hands of the teaching Church, and must not try to claim credit for what grace and the Church are accomplishing.

As an arbitrary institution with intellectual ends it follows that Dewey's famous statement that the school is society is only partially true, and to add to the difficulty the child coming to school is only a limited social being, both his objectives and his vision being still very narrow. Consequently the school can fulfill only partially Charter's demand to "require practice with satisfaction", because as an arbitrary and specialized agency it stops short of "generalized practice". It can go part of the way with the pupil, but the time comes when it must stop and allow the youngster to go farther in the company of the other agencies

we have listed above. It can instruct and warn what is to be awaited of them, but it cannot be there when the crisis of actual conduct occurs. In fact, even in school the teacher is limited by its narrow arc; as Lommen says, it can "secure an inventory of the positive conduct qualities", but only a fraction of them will be given sustained and healthy exercise in the school atmosphere; it can "build up a positive program of activities", but can oversee their realization only in a small fraction of the total opportunities; it can fall back on "an intensive reading program", "but already we are trespassing on the vicarious", and are actually calling a non-school agency to take our charge in hand. This vicarious nature of the school is then the central weakness of the school's position in the entire process of character building.

On the other hand, the very formal character of school work is one of the factors for its power in the task. As an instructor, it gives man his moral vocabulary; it gives him an exact appreciation of moral worth and its gradations; it holds up to his gaze the great successes in moral development in the heroes of religion and history; it defines the canons of good conduct and sharpens his conscience for their better evaluation and supplies the motives for their prompt appearance in action at the fitting moment. It furnishes in this way the fundamental attitudes towards "such acts as spring from habits of diligence, frugality, economy, simplicity, contentment, punctuality, order, cleanliness and loyalty to the family circle". (Msgr. Oechtering, 1919) To these it adds very clear ideals as part of the mental equipment that will insure such action.

"The ideals fostered by Catholic Education", says the Hon. Pierce Butler in St. Paul in 1915, "elevate the importance of the individual, develop consciousness of the duty and the power of choice between right and wrong. Character, that is, morality based on religion, must be maintained and strengthened from generation to generation, respect for authority of government and for the teachings of religion, subordination of self in the interests of fellow men and loyalty to the laws, traditions and ideals of our country must continue to be inculcated as to become part of the life of every rising generation".

In second place, we must fashion a clearer idea of just what the school must put together as the constituents of the ideal character.

This has so far not been done, neither for nor by the school, nor has the next step, the careful grading of what is possible and desirable of the child both in his age relations, in his classroom relations and the out-of-school contacts. We can see the hodge-podge of alleged virtues and socially desirable qualities from a random selection of almost any standard volume. Witmer, for instance, (*Psychological Clinic*, Oct. 1922, p. 129) speaks glibly of the "six universal categories of behavior", and names "attendance and promptness, general attitude, initiative, cooperation, self-improvement, esthetic appreciation and rating in other moral qualities". Note this last pair in particular, and then try to follow the mental process by which the entire list is lumped as "citizenship qualities" under deportment, and required as a school mark on his ideal report card. Touton and Struthers, in *Junior High School Procedure* list as objectives of the guidance program a list which defies rational unity, namely, common sense, imagination, information, initiative, planning, reasoning, thoroughness, ambition, cheerfulness, helpfulness, honesty, industry, perseverance, self-control, self-reliance, loyalty, reliability, etc. Charters himself took a fling at the game (*Journal of Education*, May 29, 1924, p. 607) with a small list of cleanliness, leadership, democracy, honor, and independence.

But why continue? The one characteristic is vagueness of definition, and the lack of a reference back to a central controlling factor, what we theologians would term a cardinal or principal virtue. As a consequence, the parochial school, leaning on the infallible authority of the Church, ought to be able to blaze a clear trail here, and I understand that a beginning has already been made.

There is however still another angle to this question. After the list is made, it must be rearranged to meet the mental development of the child and his opportunities for practice as well as of appreciation. Patriotism, for instance, for him can be little more than a laying of foundations for his later life, and a building out of indefinite ideals, which can come to definiteness and fruition only as circumstances dictate, as when he has assumed the responsibilities of cheerful tax-paying, of choosing between two

dubious candidates for office, and of giving equal attention to the Volstead Act and the traffic laws, and of the other homely virtues that are being disguised as patriotism in our civic texts. A beginning has also been made in this. Parker, for instance (*Types of Elementary Teaching and Learning*, p 502) to mention only one, clearly indicates that some civic-moral training may be through actual behavior, and some that can be only through discussion. Coupled with a frank religious tie-up, such as is possible in our parochial schools, results based on an understanding of the limitations of school procedure ought to be genuine, granted a real teacher. Outside our own system, the real difficulty has always been, to make religious instruction an integral part of the subject-matter, a blessing we do not always advert to. The lack of a dogmatic foundation and an adamant sanction can have no substitutes, for "the fear of the Lord is the beginning of wisdom". (Ps. 112)

In conclusion then, it would seem that with home and school separated there is not hope for final success, between them they ought to dominate the field, if not in time at least in effectiveness. But they must be a unit, in their outlook, in their cooperation, and in a candid acknowledgment of the forces that are allied against them, because the mathematical factors make them a minority. The exact mathematical proportions cannot be given in decimals, of course, probably never will be, for it is in another guise the old problem of heredity and environment. The final results between home and school on the one side and the non-school agencies on the other, are a problem of the sum result of concomitant factors. Suffice it to say then, that, granted the best possible contribution by the school, the number of exponents of the highest type of character must increase, because the average is affected by the individual items, and the school as the *ex professo* determiner of the knowledge element of character composition and development can give us the truth regarding virtue, and the "truth shall make you free" to exemplify it and realize it in life and in action.

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THE CATHOLIC SCHOOL AND STATE COURSES OF CHARACTER EDUCATION

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There is no longer doubt as to the existence of a close relation between good citizenship and private morality. In the light of longer periods of time, this relationship appears as a necessary dependence. It is a commonplace that a nation's decay starts not in the dwindling of her armed forces, but in some dulling of the moral sense of personal honor within the peaceful rank and file. The observation holds whether we go back to review the high national ideal evinced in the young Athenian's oath of citizenship, recall the wise caution of the Father of our Country concerning no stability in Government without morality, or whether we scan the most recent announcement of a public course of study in character education.

This unanimity of opinion, however, with regard to the end-results desired in the way of sound character, is not reflected in the practical means advocated for refining and strengthening the various vital traits that go to make it up.

It is not the purpose of this paper to examine the variations of method and of application which rightfully find place within any system of character training, but rather to present an idea of the working out in certain cases of some points of contact between a legalized course of study prescribed by the State and our Catholic School program within the same territory.

As an illustration, we may take the case of experience with Character Education as seen in a mid-western state. Nebraska is now in its third year of experience or probably a better word would be, experimentation, with a formally drawn-up course in Character Education prescribed by state legislative enactment for all the schools within the state. The purposes of this legislation are expressed as follows in Section 1 of the text of the law which was passed in the session of 1927:

"It shall be the duty of each and every teacher employed to give instruction in the regular course of the first twelve grades of any public, private, parochial or denominational school in the state of Nebraska to so arrange and present his or her instruction as to give special emphasis to *common honesty, morality, courtesy, obedience to law, respect for the National Flag,* the Constitution of the United States and the constitution of the state of Nebraska, *respect for the parents and the home,* the dignity and necessity of *common labor,* and other *lessons of steadying influence* which tend to promote and develop an upright and desirable citizenry."

Now the last phrase in this section is meant to summarize the purposes of the entire legislation, for it is also used as the title of the bill, namely, "Upright and Desirable Citizenry,—or Character Education". The nine points enumerated, and upon which special emphasis is to be given in this instruction may easily be reduced to at least five, namely, *honesty, morality,* (in its usually restrictive sense, presumably), *courtesy, loyalty* both to government and to home, and *industry.* All of which leaves us, of course, on the purely natural plane. The only indication that something else might possibly be needed in securing desirable citizens is the general and non-explicit statement for "other lessons of a steadying influence". Herein, after all, lies the rub. It is not easy in solemn commitments to entirely avoid the issue that one source, which contributes most and always has contributed most, as a "steadying influence" in the ways of morality, is the power of religious conviction. That this is likewise being realized by those in charge of public school education is evidenced by the fact that in more than one-third of the states, local communities have authorized steps to turn over part of the school time each week to formal religious education. Included in this number was Nebraska previous to the adoption of the character training legislation.

To return now to the text of this bill, the second section proceeds to make it the duty of the State Superintendent to draw up this new unit of the courses of study. The words follow:

"For the purpose of this act the State Superintendent of Public Instruction shall prepare by September 1, 1927, an outline with suggestions such as in his judgment will best accomplish the purpose set forth in section one, and shall incorporate the same

into the regular course of study for the first twelve grades of all schools of the state of Nebraska."

Such was the task placed upon the state superintendent. How was it carried out? The answer is Supplementary Normal Training Bulletin No. 4, *A Course of Study in Character Education.* In the Foreword to this 200-page manual, it is frankly stated by Superintendent Taylor that the shortness of time, about three months, in which to comply with the legislative enactment had to determine the method of procedure in mapping out the course. Thus unable to work out his results with a committee of prominent educators, he was obliged to appoint Professor Gregg, Dean of Psychology at Nebraska Wesleyan University, to draft the required course, with the assistance of the State Director of Secondary Education as editor. "The plan, therefore, is only tentative; it is laid down simply as a basis of discussion." Mr. Taylor continues: "We trust the various educational agencies now working on this subject will feel free to discuss the course in the most vigorous fashion; it is subject to revision." Likewise Dr. Burnham, in the editor's introduction, points out: "The author and the editor submit this course of study with the full understanding that, as yet, he would be foolish who would attempt to say the last word in character education. The course is tentative; criticisms and suggestions for improvement are not only welcome but urged."

Some idea of the content of this work may be gained from citing the chapter headings that comprise Part 1, and are recommended as a six weeks' course of study in the normal schools. These units of study follow in order: 1. What is Character Education? 2. Character Education in Nursery School and Kindergarten. 3. Character Education in Middle Childhood. 4. Character Education in Later Childhood. 5. Character Education in Early Adolescence. 6. Character Education in Middle Adolescence. Then follows a score sheet for personality traits grouped as physical, temperamental, dispositional, intellectual and moral, with something akin to the Iowa plan of comparative rating by points for the fifty traits enumerated. An insight into the psychology underlying the whole may be gleaned from a quotation from page 22:

"Morality and character would seem . . . to be relative matters, with no recognized source of beginnings . . . The ultimate criterion of high morality and noble character would seem to be the fitness of a practice to serve the greatest good to the greatest number. History points out desirable and undesirable moral practices. A study of current practices would yield a similar inventory of desirable and undesirable moral practices. From these sources a commission of high-minded men and women dominated by the one purpose—that of finding out what are the best practices for all people—could supply us with a code of morals better perhaps than any code yet devised."

This of course seems to do scant justice to two considerations imperative in Catholic school teaching: first, that Moses did not devise the decalogue but received it from the Lord on Mount Sinai; secondly, that far from taking counsel from the moral opinions of the majority, the Great Lawgiver had to write, "With most of them God was not well pleased".

F. C. Sharp in *Education for Character* (p. 164), tells us: "Moral instruction has before it a threefold end. The first is *knowledge* of what is right and wrong under various conditions which life may present. The second is *desire* to do right due to an insight into the reasons for doing right. The last is knowledge of *how* to handle our character so that as life proceeds what is best in us may grow stronger and what is worst, ever weaker." Of these three ends, he makes the second the most important and a chief factor in attaining the other two. Morality itself, he would define as "a determined effort to bring about a good result". (p. 165) Moreover, he reminds us that besides moral instruction—the influencing of character through ideas—the school has two other chief means of character development at its disposal namely: moral training through work and play, and the influence of personality upon personality in the ordinary routine of the school day.

It will hardly be disputed that the last mentioned means is the most influential of all, and together with the imparting of clearer ideas of right and wrong through the introduction of supernatural motives—this it is, that will stamp a distinctly moral tone upon the Catholic school. No more than a river can rise higher than its source, can a developing personality rise higher than its known

and cherished ideals. Hence the placing before the child of the human-divine model, infinitely perfect in every virtue, is to give him for scaling the mountain of character something solid upon which to cast his guide rope. To tie to the mole hill of mere ethical doctrine even though raised to the summit of Mt. Sinai is to frustrate the divine plan and to invite confusion sooner or later to each human uplift movement. As might be expected, the publication of this work brought in many favorable comments. Dr. E. Starbuck of University of Iowa, e. g., writes:

"I am surprised at the comprehensive and fine quality of the Nebraska course in character education."

We cannot subscribe, however, to the doctrinal aspects of the course which seems to be satisfied with the claim of Bertrand Russell that human desires are what both create and determine ultimate values. Rather we must keep alive that vital distinction between actual human *desires* and true human *needs,* not because it were wrong to reduce our wants only to our needs, but because in artificially confusing the two, we greatly increase the actual gap between them. If, on the other hand, the growing child is to safely abridge the distance between these two levels, he requires more than the horizontal building up of many desires however grouped, he requires from a source of strength outside himself and society the transforming power of divine grace both to prune away what is faulty in the original stock and to conceive the new desire to be an engrafted member of the body of Christ.

Are we then to derive no benefit at all from such a public course of study in character education? Sample copies of the Nebraska course were sent gratis to all the parochial schools with the request that they apply for the required number, and each teacher use them about a half hour daily. It was represented that our Catholic school curriculum devoted more than that much time to character training based upon materials of Catholic doctrine, and this was accepted as satisfying the present intent of the law. Although we limit materials of religious instruction chiefly to Sacred Scripture, tradition, liturgy and history as interpreted by the Church, we may surely learn a better methodology of presentation on the one hand, and on the other, we may well add a new emphasis to the teaching of the natural virtues that for the culture of Christian character the watering of human science may assist the increase of divine grace.

THE PUPIL'S CONTRIBUTION TO CHARACTER FORMATION

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The thread of unity woven through our program arises from our scientific consideration of the play of the Catholic school in the development of character. We are mainly concerned as Catholic school men with the flowering of the Catholic character. For rightly understood character formation is with us as with others outside our fold who hold staunch views on child training the real objective of all education. By this means the individual is emphasized as becomes a democracy; by this means the individual is trained as befits a religion which leads the multitudes only by the care of each one within the numbers of those multitudes. While the welfare of the masses follows from the culture of the individual, education loses its sway unless it stands four-square upon the worth of the individual and his supreme importance.

THE PRE-SCHOOL AGE PERIOD IN GENERAL

Every year, and in some localities twice a year, a large group of boys and girls enter school for the first time. It is an experience we all have had. Some can laughingly recall that day with its incidents of fear and after-delight. These children are but tiny specimens of flesh and blood. Yet the day hurries upon them when they will become the full-fledged citizens of the country, the practicing and supporting members of the Church and the probable inhabitants of our Heavenly Father's mansions. The country, the Church and all education find in these beginners in schooling the hope of the future and the offset to the disappointments in adult life.

Dr. S. Parkes Cadman, in a recent address to the New York Kindergarten Association, had this to say which is pertinent to

the thought of our paper: "Ninety-two per cent of the destiny of a child is fixed at the age of six years". That period corresponds to the usual age at which children enter upon school life. While the Brooklyn divine is not very partial to the school or the later influences of the home in fashioning character, he has sounded clearly the belief that before the school welcomes the boy or girl big powers have been at work upon the plastic mind and heart and the character has been moulded physically, intellectually, morally and religiously for weal or woe before the teacher, the books and the course of study have put forth any effort.

The influence of these pre-school forces can be easily appraised by the interested educator. For the school-beginning child is constantly with us. We all have read books upon the subject and had our minds opened to the problems of the case but the check-up from contact with these children is worth the world to us. Education has too long taken refuge in print for so many of us that it may not be amiss to state the need of coming back to the flesh-and-blood youngster for the study of his traits. Yet for many the statements of this paper will be but the veriest commonplace for the reason that Catholic Education is concerning itself more and more with experimentation and is studying child-life at its source.

THE PSYCHOLOGICAL PHASE

A charm comes upon one when he has taken upon himself the psychological habit of mind. While Alexander Pope wrote a bit incorrectly that "the proper study of man is man" yet he did put into lasting language the need of studying human nature and the volume of pleasure to be found therein. The student of early child-life has a world of interest unrolling before him. The pre-school child, taking for the first time the school door knob in his hand, is a most fascinating problem. If there is anything outstanding about him, it is his individuality and his subservience to strong instincts. Of these instincts the two educationally prominent are imitation and play. The child notices and listens, then copies. He reflects almost perfectly the environment of his days. The parents can be read in the ways of their offspring.

A child constantly comments by his actions about the influences at work on him. Moreover as somebody observed, the child is a doer rather than a thinker. He is ever about something, restless, destructive and untamed by the weather. Moreover at the pre-school age of six he has already made adjustments to his environment. God has kept from man the story of each individual's first contact with life and the world. Yet we have made that contact, and the result has been the setting up of a manner of conduct which is a mass of habits, things done with a minimum of consciousness. The pre-school child has also developed attitudes, reactions to the things about him. Emotion is a greater problem and factor in education than some have thought. Dr. Angelo Patri has but written an easy observation when he states that "once a child wishes to do something, he is well on the way toward doing it". The emotions bud sooner than the mind itself. For the children entering school have not the attractive mind which made the witty sayings of younger years. These younger years have remained years of mystery though over in Germany the Buhlers are enterprisingly trying to learn the mental workings of child-life between birth and eleven months of age.

Despite the efforts of psychologists to generalize about pre-school children it would be absurd to regard them as so many units that can be rigidly classified. As the Superintendent of Catholic Schools, Diocese of Harrisburg, wrote in his recent annual report, "compulsory education brings to our school doors every kind of child imaginable from the dullard to the genius". The children beginning school life differ even then from one another as star differeth in glory from star and adult from adult. There is however consolation in this knowledge as the editor of a prominent paper stated: "It is not at all certain that a world full of persons as intelligent as any mother knows her baby to be could stand the strain". We must then accept as facts the individualizing traits of even the youngest school child.

The world of education as the world of action appears to be losing more and more sight of Divine Providence. We have grown so smart that we seldom bring God into our explanation of things. Yet the Divine Hand that numbers the hairs of every

human head plants talents in human minds and hearts in accordance with His own designs. Some have but one talent, others more. The pre-school age child reflects this disposition of Heaven. Education is rightly asked to develop the child only to the extent of its inborn abilities. We shall abstract from the question of human heredity and content ourselves with believing the Father in Heaven has peculiar designs upon each individual. All this is stated in face of the popular misconception of democracy that all men are created equal. That equality may be before the law and as to final destiny but life is sharp witness that God has not dealt evenly with all, has given capacities to some that outstrip those of others. Yet we are ready to see truth in the stand of the environmentist who holds "the average child at birth to be potentially a normal creature".

This readily introduces upon the stage of our thought the home wherein the years of the pre-school child have been passed. The youngster received into the kindergarten or the first grade is very far from new soil. He has been for some time among other humans; to these humans he has looked up and learned. Child-eyes have been quick to see, child-ears have been open to hear and child-activities have followed in imitation. The home is seen in the child from every angle. It has been remarked that "the brutality of many homes appears to be the conditioner of moronity and borderline dullness". The child coming into his first classroom displays the ill effects of home life as well as the results of efficient child-rearing. For schools give special attention to-day because homes have debauched children through malnutrition and bleached them because of bad sanitary conditions and lack of open-air play. The coarse manners of adults and their educative shortcomings are readily seen in the youngsters falling beneath their influence. The happy-go-lucky care that some parents give such important educational tools as eye-sight and hearing has put over on the school the labor of correction that properly is the duty of the home. The care of the teeth, the condition of tonsils, the guard against the dread scarlet-fever and diphtheria have grown to be the primary concern of the early grades. It is no

wonder that the view is fast spreading that environment is more potential than heredity.

Allowing for variations we may sketch the pre-school child as coming to school with a developed talking power, a practice of silence that is not pronounced, a concern with the concrete, a restlessness which demands frequent recreations and a span of attention which calls for short periods and frequent change of program. The transition from the freedom of the home and the play-yard to the discipline of the classroom must of necessity be gradual. This is well taken care of by the nap on the desk-top of the first grade, the regular and prolonged recesses, the dramatization of early reading lessons and the efforts to fit lessons through apperception into the sense-notions of the children. It has been our experience to see and praise the skill of the nun in the kindergarten or the 1A grade who takes over with rare skill the pre-school child into the regularity of school work.

THE SOCIAL PHASE

God has made us all so that we feel it is not good for us to be alone. The companionship instinct is strong in the pre-school children. Walking the city streets or the country roads in the dreary days of the fall it is not an unusual sight to see children kept within doors peering from their windows at other children engaged in play. It is noticeable however that the aloofness which stands out so strikingly in some adults is seen even in early child life in a boy or girl whose happiness is supreme when alone. Yet when school life begins even the most companionable boy and girl find a vast change ready to come to pass. To that moment the social groups have been small. They have consisted of home circle and the street playmates. Now for the first time the child of limited social surroundings is introduced into the larger unit called the class. Moreover a new "mother" comes into play in the person of the teacher. It takes time for the child to put in the teacher all the confidence which for six years has been reposed in the mother. It is a slow process but goes merrily on amid much delay.

The pre-school child brings to the classroom a sense of social

justice. It may not be a broad sense but it really exists. The wider reaches of the social interdependence must be left for appreciation till later years. But the young school child has been initiated into the belief that while he has some rights, others also have their own rights. This has come in the main from the quarrels at home with brothers and sisters and from the little wars which play-yards witness by the hour. The trait of selfishness will still persist but it is a selfishness which is acknowledged because of the rudimentary social sense. The development of the classroom spirit rests upon this primary development during pre-school days. The standing by friends is then exchanged for a common effort to hold the good name of the class.

THE MORAL PHASE

The moral training of the average home is mainly through the indirect method of praise and blame, supplemented if not inspired by the example of the parents and older children. The pre-school child has his good actions approved and his bad ones visited with scoldings, warnings and punishments. He enters school with a sense of right and wrong which religious training has made over into terms of virtue and sin. In fact, the average school child has a keen sense of moral values although they are limited to the things of childhood. While many may feel that the background of this moral sense is mainly fear, however there is much of love also underlying the good deeds of such youngsters.

It is held by those who know human nature well that after the first year of human life the real beginning of character formation sets in. In the light of this, pre-school years have a special value and interest because the foundation is then laid. The home begins the work. The street tests it and sometimes distorts it. Yet we have noted in young school children that they possess a strong leaning towards honesty, truthfulness, kindliness and such like virtues. These traits of character are yet only seedlings which the school must take together with the home and Church and nurture to maturity. The notions of things right or wrong are often faulty through the errors of parents but the child is usually well drilled in the lesson of avoiding evil and doing good. It is about the time

that school life opens that the sense of personal responsibility mounts upon the horizon of the child's career and the influence of free will is felt. Then starts that drama of individual life which often is rehearsed at the judgment seats of men and will be given final sentence at the great accounting day.

Just as the home is the mistaken teacher of many intellectual things, so here in the field of morals can its destructive influences show much force. For the pre-school years of some children are years misspent from the standpoint of moral character development and the school has to undertake the rooting up of bad habits set by the home. Any first grade teacher can tell of headstrong characters reflecting the triumph of pouting tongues and stamping feet over parental directions. Where the home has walked in good moral directions, the task remains easy. But where street and home together with heredity have combined to beget the problem child, the school is at its wits' end to do its duty.

THE RELIGIOUS PHASE

There is so much variety to home training in the field of religion that it is difficult to handle this section of the character of the pre-school child. The Church is loudly praising the parents who instill religion from the dawn of child-love and interest. Yet the precepts of the Church dealing with the devotional life of children do not go into effect until the youngsters are with us in school. This is true of Mass-attendance, Communion-receiving and abstinence. It is left to the father and mother to set in patience the foundation for this triple religious necessity. The Church wisely does not ask too much of young children. Yet the average pre-school child coming to us has been often to Mass and has been without meat on Fridays. His wonder has been aroused as older brothers and sisters have gone to the Communion rail for the Bread of Life.

The prayer-content of the pre-school child's mind is not large, It has been a teaching that has generally come from the mother. A few of the best Catholic prayers are known by heart such as the Sign of the Cross, the Lord's Prayer and the Angelical Salutation. It will be discovered that the night prayers have been more

regular than those set for the morning. Also when mother's tasks were pressing, prayers were often omitted. There is a very pleasant humor awaiting any visitor to 1A grade when he listens to the mouthings of these children as they recite their prayers. Being made for adult life, they have little meaning for the tots. But they at least impress these budding souls with the notion of God with Whom they are in converse.

The outstanding truths of the faith are obscurely known to the pre-school child. They are perhaps better shown forth when described for approval than sought after by formal questioning. But religion for the children is framed in the love of Christ. It starts even thus early to be a sublime hero worship. Mother's lips have made familiar the touching scene of Bethlehem's crib and young hearts have gotten the notion of God's love for man. The services of Holy Week have led to a vague sense of sin. The crucifix and the other devotional objects have caught child-eyes and the view has opened the explanation of Christ's death and the preparation of another world for good people. Perhaps the only saint in the average child's knowledge at the beginning of school life is Mary, the Mother of Christ. Our religion has intertwined Christ and Mary so that it is practically impossible to learn of the one without the other. This is generally the sum-up of the pre-school child's outlook on religion. Such important aspects as the divinity of the Church and the Sacraments have been left for the school's inculcation.

A passing reference may be made to the child's introduction to priest and nun. The words are perhaps familiar to the pre-school child through the prattle of older brothers and sisters. But the first day in school is a revelation to the youngsters. Perchance there is an aloofness that time and experience cure. It is concededly true that Catholic Education for adults is often written in terms of clergy and Religious teachers. But the start of the attachment comes from those early days when we had first contact with those men and women whose peculiar garb attracted our attention and aroused perhaps our fears. The adjustment came to pass slowly. It is a pity that this human appeal of Catholic

Education is kept from the history of mankind in so far as its beginnings are concerned.

CONCLUSION

There has been much written of the pre-school child. The educators are busy now with the subject above the labors of past years. The literature of education will soon be enriched with a large variety of writings as interest is now centered on these early years, so important in the story of character-formation. Close study is going on. Scientific effort is being put forth to generalize patiently in light of facts. National differences must be allowed and the finger of God in the affairs of men must be considered. Doctors see now the dire need of arresting children's diseases back in these early days. Catholics must show concern with the subject. But Catholic educators must fill out the picture. They do well to consider pre-school years in terms of morality and religion. The anxiety of secular teachers is about the health of the mother in prenatal months, about the speech habits and sense-observation of the unfolding youthful minds and about the safe-guards taken against the ravages of certain diseases but our main concern seems to be to rest our moral and religious training of school life upon a preparatory period which the home supplies and which should fit its endeavors closely in with the work which the Catholic schools attempt to accomplish.

THE SCHOOL AND ITS AVAILABLE TOOLS

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Monsignor McClancy, after describing the various aptitudes of the pre-school child and the divergent influences that play upon his forming character, has led the child to the door of the school. It now becomes our task to meet the new pupil, and through the agency of the school tools which the accumulated experience of many years has given us, to build or rather develop the character whose foundations have already been laid in pre-school days.

When viewing the problem before us, one is met at the very outset by the varying and often contradictory theories of those who find a place in the history of education. Shall we subscribe to the vagaries of Rousseau who teaches that contact with civilization degrades, and that therefore the school is an artificial agency which has a deleterious effect upon character? Shall we follow Pestalozzi in holding that true education and character formation are from within and that they must grow and develop according to nature? We rather tread in the footsteps of traditional practice and believe that the latent powers of the child can be developed indirectly by the school environment and directly by the tools of training which the school possesses.

These tools are chiefly two, the teacher and the course of study. Important as both are, neither is so important as the child whose character is to be developed. Mistakes have been made frequently in the past because the emphasis has been placed upon the school and its methods rather than upon the child who is the term of our action. We sacrifice the end for the means when we lay the pupil upon the procrustean bed of an ill adapted course of study. Mass education has tempted us to look upon children as so many robots, all characterized by monotonous sameness, and to impose upon them an inflexible course of study to be taught by unadapt-

able methods. While still struggling with the problems of education in the mass, we have before our eyes the educational principle that the school is for the child, and not the child for the school; that the course of study and its teaching must be made to fit the pupil, and that the pupil must not be forced to conform to a rigid curriculum.

It is important also to know our objectives. The great aim of Catholic Education is the salvation of souls. Mere knowledge and the wealth and prestige that knowledge may bring, mean nothing to us. "What shall it profit a man if he gain the whole world and suffer the loss of his soul, or what shall a man give in exchange for his soul?" are the words in which the Great Teacher implicitly stated the aim of education. The development of a good character is an aid to the realization of this aim.

It is not within the scope of this paper to discuss what valid character is. That interesting subject will be treated adequately in a later discussion. For the present we may agree with the distinguished Jesuit, Father Hull, that character is "life dominated by principle". While the statement is rather an explanation than a definition it will suffice for our present needs. It is the task of the school to teach the principles of good living and to develop habits out of principles that will strengthen the pupil throughout his life. We know that these principles find their concrete expression in the Ten Commandments which are the statement of the natural law written upon the "fleshy tables of the heart". The positive teaching of moral precepts, therefore, becomes a necessity in any course of study that aims at character building.

The formation of habits is all important. William James says that we are walking bundles of habits. The task of forming good habits in the child is the earliest and most important to which the school must address itself. Good habits are not formed passively; activity is necessary. One of the laws of habit formation, as stated by James, is to the effect that a beginning habit must be strengthened by frequent gratuitous practice. Use strengthens the habit; disuse weakens it, and exceptions to habitual action tend to destroy it.

A problem that confronts the school in its task of habit planting is the transference of these habits to out of school situations. Much educational labor to-day is in vain because the home and the street undo the work of the school. Speech and conduct habits are frequently destroyed ruthlessly because they are not carried out of the school door and into the home of the pupil. This is a situation over which the school has little control; the only remedy in sight is the raising of the educational level of the home. With the more widespread diffusion of popular education, this will inevitably follow. Meantime the school must fight against big odds, and strive to make its habit impressions the deeper because of the influences that tend to destroy them.

The old concept of the school's function as a dispenser of information has become obsolete. Education is no longer regarded as the process of pouring facts and figures into the child mind as though it were a capacious maw capable of receiving an unlimited amount of knowledge. This old conception was responsible for many poorly trained and unsuccessful scholars of the past who were looked upon as veritable human encyclopedias too precious or too learned to make their way in a world that feeds not upon knowledge but upon the activity which springs from knowledge. To-day the school imparts knowledge for the power that it brings; the aim of instruction is the training to think and to act; it is the transference of knowledge into mental and physical activity that will enable the pupil to cope with life situations. The acquisition of knowledge for its own sake may be a pleasure reserved for those who are enjoying the ease that can be the fruitage of a successful career, or for those who care not for success and are willing to drift into penury.

Accordingly work is a necessity in the pupil's life. It is an old principle that self-activity is at the basis of the educative process. Francis W. Parker, who did much to raise the standard of teaching, once said: "The foundation of education consists in training a child to work, to love work, to put the energy of his mind and body into his work, to do that which best develops his body, mind and soul; to do that work most needed for the elevation of mankind". Among the habits of work which the school should strive

to develop are the spirit of investigation, the desire to make an effort, the ability to form judgments, and readiness to apply the knowledge gleaned in the classroom.

Of course, the aim of training as distinguished from that of instruction has its effect upon character development. The school uses countless aids in its task; it develops skills; it confronts the pupil with problems similar to those he will meet in after-school life, and it stimulates him to solve them; it encourages him to delve beneath factual knowledge in order that he might discover causes and their results. These activities strengthen character because they develop the will. Character is largely formed out of the moral habits that have been acquired by the exercise of the will.

Discipline is the framework on which character is built. As the principles of right living may be called the bedrock of character, so discipline may be likened to the structure that rises out of the foundation and around which ideals and actions are built to form a character. Discipline, whether it be mental or physical, is regulated exercise and as such it induces habit. The task of the school is to train in those disciplines that will best permit the pupil to adjust himself to life conditions and to enable him to lead a morally good life. Chief among the desirable habits is mental discipline. He who can control his own mental processes is the conqueror of himself and much greater than he who conquers cities. Thought is the well-spring of moral action; the controller of thought will have the guidance of his own acts. It is in wrestling with this task that the Catholic teacher has a tremendous advantage. With all the Church's teaching on the importance of will training, her insistence on the necessity of regular and frequent confession of sins with the required purpose of amendment, the ideals of saintly men and women whose lives are examples of perfect self-discipline, the task becomes relatively easy. It is in this matter of discipline that the two great educational agencies of Church and school join forces to inculcate moral habits.

Physical discipline is the usual resultant of mental discipline. It provides in the school a congenial atmosphere for the more

efficacious prosecution of the school's tasks. In its practice, it should not be characterized by severity or rigidity, but should be easy and yet controlled. Discipline of this type finds a most favorable reaction among children because it does not restrain their impulses overmuch nor does it destroy their originality. True character training makes use of these impulses and instincts and strives to lead them gently yet firmly into the channels of desirable habits.

The field which was staked out by the officers of the Section for treatment by us, has been briefly covered. A retrospect might help to fix the points in mind. The school has chiefly two tools with which to form the character of the child who presents himself at its doors—the teacher and the course of study. Both must be adapted to the child. While the school is using them in the formation, the great aim of education must not be forgotten—that of eternal salvation. Character training is a splendid process towards the realization of this objective, for a life of character is based on the principles of right living which find their expression in religious teaching. The inculcation and development of desirable habits is a most important task of the school. Habits formed, however, frequently lose their force when in contact with the adverse influences of the street and home. Only a raising of the cultural and educational level of the home will remedy this condition. More stress is being placed upon knowledge as a means than upon knowledge as an end. The school does not content itself with instruction; it trains its pupils for right living. Discipline is a necessary correlative of such training. It is especially in the development of mental discipline that the Catholic school is potent because it is allied with the sacramental agencies of the Church. Discipline, moreover, leads childhood traits into correct habits, and out of the congeries of habits, the school through its available tools weaves character.

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THE PROBLEM OF CHARACTER DEVELOPMENT ON THE ELEMENTARY LEVEL

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Before beginning a discussion of the problem of character development as it affects the primary and elementary school, it might be well to indicate what we consider the limits of our field. First of all, we exclude the kindergarten, as belonging in the field of pre-chool education, although in many ways its problems are the same as those of the first three grades. Secondly, we exclude the seventh and eighth grades, as included in the sphere of secondary education. The problem, as we envisage it, has to do with the first six years of the child's schooling or with the child between the ages of six and twelve.

The effect of education on this level is social integration. When children enter the first grade, whether it be from kindergarten or from the home, nothing is more apparent than their individual differences. Mentally this differentiation may not be very great, but in any given group it exhibits itself strikingly in social, moral and emotional traits.

This is to be expected when we consider the varying circumstances under which children spend the first six years of their lives. No two homes are quite alike; no two neighborhoods; even within the same family, no two children receive exactly the same treatment. By the time the child is six years old his own peculiar reaction to his own peculiar circumstances has developed in him his own peculiar attitudes and habits. These will largely dictate his first impression of school life and his immediate reactions thereto.

As the years go on these differences tend to disappear, at least apparently, and by the time the child has reached the third grade we find him conforming to the standards set by the school. The

force of social imitation operates to bring him in line and ordinarily he does not wish to be different. This process of integration is observable wherever organized education exists, that is to say, wherever there are schools enrolling a considerable number of children. It is a natural process, and while there are some who regard it with misgivings and use it as an argument against systematized education of any kind, on the assumption that it shackles initiative, destroys individuality, and makes for an unhealthy standardization of society, it seems to be necessary for the production of that fundamental likemindedness without which social organization would be impossible.

Integration being the natural function of the elementary school, its subject-matter, materials, and methods, should be chosen with a view of producing in the child those conduct controls which are universally and basically required for noble living, regardless of future social or vocational differentiation. The child in the elementary school should acquire the knowledge, appreciations, interests, attitudes, habits, and skills, that society has a right to expect from every individual, regardless of his particular station in life.

This integrating function, together with the fact that at no time in his life is the individual more plastic, more impressionable to the forces of education, renders the elementary school, next to the home, our most effective agency in character development. Unless the foundations of character are laid during these years, the chances are against the ultimate achievement of anything like complete moral integrity.

The psychological correlate of integration, is comformity, or obedience. Consequently, one might safely say that the primary function of the elementary school is to inculcate obedience. At first blush, it might seem easy enough to absolve this function. Make the children study, make them mind, and you have made them obedient. As a matter of fact, however, no virtue is harder to inculcate; none calls for deeper understanding of the child mind on the part of parent and teacher, together with a saner outlook on life. Appearances too readily deceive, easy conquests of the child's will fail to leave a lasting trace in his heart and

frequently set up an inner revolt that is belied by lip service. Obedience to a certain person, loved or hated, or to a certain situation, may fail to become a general ideal, may lack transfer value. True obedience is the voluntary, not forced, subjection of the self to a principle. It always involves self-direction and self-control. It is not enough to acquiesce to authority in a negative fashion; obedience means the positive acceptance of authority.

McDougal distinguishes three levels of conduct: 1) Conduct which is dictated by fear, whether of punishment or of losing a reward. 2) Conduct which is dictated by a love of praise, or a sensitiveness to blame. 3) Conduct that is inspired by ideals. Low level conduct is the product of low level motivation. Obedience which is based on fear of punishment, or on human respect, is scarcely a Christian virtue, though in the development of the virtue, these motives may have to be used from time to time. But only from time to time will they be used, and more or less regretfully, by the teacher or parent who aims to instill habits of conformity that will prove lasting and vital.

The obedience, or conformity, which will yield the social integration, that it is the function of the elementary school to effect, must be the product of ideals consciously cherished by the child himself. There is much more to it than mere habituation to routine. It must be able to withstand changes in persons and circumstances. It must be able to survive temptation. Consequently, over and above the habit of conforming, there must be the intellectual acceptance of the reasons for conforming. There must be a *rationabile obsequium*. For this we need the intellectual or knowledge content of the elementary curriculum.

In the American elementary school we have traveled a long distance away from the barren program of the three R's. There are those who see in this a march toward educational perdition. They sigh for the golden, olden days when the children are supposed to have learned a few things and learned them well. Their contention is valid, if we accept the philosophy of the elementary school that it subsumes, namely, that it is the sole function of elementary education to provide the tools for further learning, that it is not

its business to worry about the general development of the child, which can be left to the home and out-of-school agencies, that the skills of literacy and the specific virtues of the classroom exhaust its responsibility. This position is, of course, tenable and debatable. But its acceptance immediately divests the elementary school of any strategic importance in the field of character development. It is true that certain habits of accuracy, speed, economy, attentiveness, punctuality and the like will be acquired, together with diligence, order, and the kind of conduct discoverable in a thoroughly regimented classroom. But these habits are all specific—specific to the subject-matter and specific to the situation. In themselves and by themselves, they yield very little that is generally applicable to the important circumstances of daily life.

The enriched program of the modern elementary schools is the result of thinking of elementary education, not merely as preparation for further schooling, but for life, in the sense of character development. The philosophy that we have been acting upon, consciously or unconsciously, is that the child, during the first six or eight years of his school life, should be orientated with regard to life at large, and should receive, at least in germinal form, the common ideas that everyone should have who would feel and act the way an American citizen should feel and act. Such feeling and acting can be guaranteed only by such ideas. As far as the Catholic school is concerned, these ideas have to do with God, with human beings, and with nature. Just what ideas, in these three categories, are fundamental and generally necessary, is an open question, to be settled by research and experimentation. Perhaps much unnecessary information is being presented in the American elementary school, Catholic and secular; perhaps much necessary information is not being presented. At least there seems to be a wide difference of opinion among educators on the point.

We might venture the following statement of principle, concerning the content of the curriculum. In the Catholic elementary school, the child should acquire that fundamental knowledge of God, of his fellow man, and of nature, which will enable him,

by the time he is twelve or thirteen years old, to know, in detail, what sort of conduct is demanded of the average Catholic American, and why it is demanded. This will serve as the intellectual basis for obedience, the rational source of motives and ideals. It is the truth which will set him free from the bonds of self-will and moral eccentricity.

But it will not set him free without his cooperation. Knowledge does not infallibly make for virtue. General principles, intellectually held, are no guarantee of practice in specific instances. Knowledge and principles become dynamic when appropriated through the medium of love and feeling. This appropriation is best effected, not by hearing homilies or reading stories, though these means have their value, but by satisfied experience. The child who is given an opportunity to live a truth he has learned, has made that truth his own. It becomes an operative principle in his conduct.

Here we enter the field of method. The question we ask is, How must subject-matter chosen from the point of view of conduct and behavior be utilized by the teacher so as to insure conduct and behavior outcomes?

Our mentor here is psychology, particularly child psychology. We look in vain for any formula. This whole science is still very much in its experimental stage, particularly those phases of it that deal with the will and the emotions—for us the most important phases. However, much has been accomplished. The findings of investigators in the field of the delinquent and the subnormal are of tremendous importance even to those who are dealing with normal children. Experimental schools are adopting a more scientific method of testing their results, thus giving us a surer basis for appraising their procedures. The clinic of the psychiatrist is uncovering much useful information. In addition to all of this, there is a growing understanding of the practical implications of many pedagogical principles that have been mouthed for centuries, yet seldom seriously put to work.

The great controversy in the field of method, at the present moment, is that which has to do with the relation between freedom and discipline. The cry of the so-called progressive wing

among school men is for a larger and larger measure of freedom for the child. The first principle of the Progessive Education Association reads: "The conduct of the pupil should be governed by himself according to the social needs of his community, rather than by arbitrary laws. Full opportunity for initiative and self-expression should be provided, together with an environment rich in interesting material that is available for the free use of every pupil." Discipline through freedom is their principle. On the other hand, there are those whom Bagley has recently termed the Stalwarts, who feel that there has been altogether too much freedom as it is and whose slogan is freedom through discipline. To my mind, there is in all of this an amount of argument about words. The Progressives, if I read them aright, want conformity—let them call it social consciousness, group cooperation, democracy, or any other term—as much as do the Stalwarts. Moreover, if actual observation of work in their classrooms proves anything, they seem to achieve it. I wonder if the great mass of criminals and law-breakers in the land have all been recruited from Progressive schools and if none of them ever listened to the tune of the hickory stick. I have seen children working very much harder in what some love to term "Blah, Blah" schools, than I have ever seen children work in traditional schools. The average bright child in a class of sixty, taught without regard for individual differences, may have very little apparent freedom, but as a matter of fact, he is as free as the air, and generally uses his freedom in day dreaming and kindred occupations that, summed up, amount to the softest kind of soft pedagogy.

Of course we do not want unrestrained freedom on the part of the child. We want him to learn very early in life that nobility of character implies the capacity to do unpleasant things, even when they seem most unpleasant because of the presence of an alternative pleasure. In the Catholic school, the child cannot learn too early the lessons of the Cross.

But this is Christian self-control, and it is not going to be accomplished by force or fear. It would not then be self-control at all. It must be accomplished on the basis of a principle accepted by the child. The principle does not have to be reasoned

out by the child in every instance, though the oftener this is done the better. He may accept it on the authority of a parent or teacher whom he loves and respects. Then he should be allowed a certain freedom in making his choice. Of course, if he abuses his freedom, external discipline should be resorted to. But experience proves that children, when they realize that they are respected and trusted, are not altogether prone to do the wrong thing. They achieve a certain measure of self-respect from the respect others have for them. Of course, there is always original sin, but in the case of the baptized child in the Catholic school, there is also the grace of God.

The real teacher will strive to have her class come to depend less and less on her commands and directions, and more and more on their own consciences. She will find ways and means of investing them with little responsibilities and trusts, and though she will never for a moment abdicate her God-given authority and degrade the whole situation to the whims of the children, she will never be the martinet; she will not lose the precious opportunities that are hers to let them strengthen their moral fibre, by freely chosen moral acts.

Another principle that is important in moral education is adaptation. Tests have shown how little noble words, like honor, reverence, courage, may mean to children. These must be made real to them in terms of specific actions which they can perform as part and parcel of their daily living. Even the examples of great men in history or the deeds of heroes in stories, may be admired by the children without any appreciable effect on their conduct, unless they are interpreted in terms of child life. The attitude may be engendered that is too prevalent among all of us with regard to the saints—that they are to be admired, not imitated. It is easy enough to show the children how the heroic quality of mind and heart that produced the great deed would reveal itself on the playground, at home, in the classroom. Seeds of virtue are thus planted, which in due season may bear glorious fruit.

Throughout the world there is a growing conviction that the outstanding characteristic of early education should be activity, that there are other avenues to the heart and mind of the child

than just the eyes and the ears, and that all of these should be utilized. To me, this seems to be a primary requisite for thoroughgoing moral education. Virtues are principles of action and they are developed by activity. There is a creative urge in every child, one evidence of the image and likeness of God in him, that should be stimulated and developed. Here is a basis in instinct that we may well utilize. Construction work, the industrial arts, dramatization, directed study, original compositions, all of these are rich in moral values, affording numberless opportunities for the cultivation of the virtues and the eradication of faults.

We have already alluded to the fact that there are individual differences among children on the elementary school level. Whilst it is true, that in the natural course of events, many of the differences apparent in the first grade tend to disappear at the end of the sixth, still enough of them remain to make some form of individualization necessary throughout the six years. From the standpoint of moral training, the problem they present is largely negative in character. Because of the differing backgrounds of the children, as represented in their early home training and their present out-of-school environment, there will be the constant obligation of correcting defects, tearing down bad habits and dissipating wrong attitudes. The most beautiful moral concept may be distorted in the mind of the child whose past experience has yielded him no apperceptive basis for receiving it. For instance, a boy who has received nothing but brutal treatment from his father, might react very strangely to the beautiful concept of the Fatherhood of God. Far from being a source of strong motive, it might serve to poison his whole religious life.

Personality and character tests, once they are perfected, will prove of inestimable value in this connection. Pending their development, and even apart from their use, we need teachers with understanding hearts, with a fair measure of insight and abiding interest in each and every child. There is a way into the confidence of every child and the more of a disciplinary problem he is, the more necessary it is for us to find this way. The juvenile delinquent has been explained partly by school failure. Being unable to get his lessons as readily as other children, and

smarting under sense of inferiority thereby engendered, he seeks the ways of the criminal as a means of rescuing his self-respect. If he cannot excel as a student, he will excel as a rowdy. On the basis of figures that show how large a percentage of juvenile offenders is recruited from school failures, this explanation is advanced. Its lesson for us is apparent. Backward children should not be forced through a curriculum that is beyond them, but the wind should be tempered to the shorn lamb. The interests of character development demand that there be some form of ability grouping or individualization in the elementary school, especially where classes are normally too large. The purpose is not, of course, to accentuate these differences but rather to find a common meeting ground. Our aim is integration, but due to the nature of the situation, our approach to it must differ with children who are notably different.

Fundamental to obedience, which we have been bold to name, the characteristic virtue of the elementary school is the virtue or attitude which we know as humility. It is assumed, taken for granted in any discussion of Christian character. Essentially, it is reverence, a realization of the greatness of God and our own littleness, of His importance, and our own lack of importance except in relation to Him and His purposes. Consequently, everything in the elementary school should conspire to develop in the child a sense of reverence. Subject-matter should be chosen with a view of unfolding to him the vision of God's glory as manifested in His Revealed Word, in the marvel that is man, in the wonders of nature. It should be presented by teachers who have a sense of reverence and the scholarship that is necessary for adequate interpretation. It should be mastered in an atmosphere of reverence in surroundings that are in harmony with the beauties that are being learned.

Reverence should be the distinctive note, reverence of pupil for teacher, of teacher for pupil, of pupils for one another. Physical conditions can be made to contribute to the production of this effect. There should be an air of loveliness about an elementary classroom, an elementary building. Yet the final determinant is the teacher. The most beautiful virtue can be made

hideous to children if preached to them by a teacher with an unfortunate personality. Obedience is not easily learned from those we cannot respect. Supply our elementary schools with a corps of teachers who are intelligent, cultured, refined, and above all holy, and the problems of character development on the elementary level will be largely solved.

THE DEVELOPMENT OF CHARACTER IN THE CATHOLIC ATMOSPHERE

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No matter from what source it arises, no matter how theories of education may vary, all rise up before us and before our minds, and tell us that character, no matter how education may help to mould it, has its birth, its continuance, and its permanence in something without which education is as nothing, and that something, the everything, is religion. Thus, with our foundation laid in God, we may proceed to consider the other important requisites in the formation of the character of our children, that it may reflect credit upon its sources and obtain for its possessor the reward. And these requisites I would name as the following: the environment of a good home, with its ennobling influences; the education of the school which embraces religion; a prescribed course of studies, and a limitation of the number of students to give a teacher. Given faith, a good home, religious instruction, education in the fine arts prescribed by men of mature years, not selected by children of immature years, a class not so large that the personal and individual attentions so necessary to education will be deprived and a teacher well chosen, and a character will be the fellow and concomitant of this kind of education.

And this is the education which the Catholic Church fosters, the character education. Its first exercise is one of devotion to the living God. Its adherence to a prescribed course of studies brings more converts every day from the ranks of men who have seen the abuses of elective systems, the latter admirable for men of maturity, but too tempting for gay-hearted, thoughtless youth.

All education is a preparation for complete living and no life is complete, no education worthwhile that has not God for its

first source and its last end. What Archbishop Spaulding says on this point might be introduced here as very pertinent:

"If education is a training for completeness of life, its primary element is the religious, for complete life is life in God. Hence, we may not assume an attitude towards the child, whether in the home, in the church, or in the school, which might imply that life apart from God could be anything else than broken and fragmentary. A complete man is not one whose mind only is active and intelligent and enlightened; but he is a complete man who is alive in all his faculties. The truly human is found not in knowledge alone, but also in faith, in hope, in love, in pure-mindedness, in reverence, in the sense of beauty, in devoutness, in the thrill of awe, which Goethe says is the highest thing in man. If the teacher is forbidden to touch upon religion, the source of these noble virtues and ideal mood is sealed. His work and influence become mechanical and he will form but commonplace and vulgar men. And if any educational system is established on this narrow and material basis, the result will be deterioration of the national type, and the loss of the finer qualities which make men many-sided and interesting, which are the safeguards of personal purity and of unselfish conduct."

What society expects and what the Church demands from its teachers are the following: Character, teaching ability, scholarship and culture, and of these, character stands first. James E. Russell, Dean of the Teachers' College, Columbia University, tells us that as a result of many years, his experience in preparing teachers for the proper discharge of their office, is the following:

"The first qualification for professional service, therefore, is a good character, the conscious striving for high ideals. The professional worker looks to the future and is pledged by his vocation to make the future better than the present. Such an aim implies in these days the possession of two other qualifications, each potent and indispensable. One of these is specialized knowledge and technical skill. These three—an ethical aim, specialized knowledge and technical skill—are the trinity upon which professional knowledge rests."

What the child expects and has a right to demand to meet life's purposes and fit him for complete living are as Nicholas Murray

Butler points out, the following: Religion, literature, art, science and institutions; these are often spoken of as "man's fivefold spiritual inheritances". What society particularly asks of both teacher and pupil, what it demands as a result of the educative process, is social efficiency. This has been defined as "the ability to enter into a progressive social process and to do one's part towards advancing the interests of the whole, while at the same time attaining the highest realization of the self". And so it comes to pass that the Catholic teacher must nourish his soul and give soul; because in the measure in which he gives out his life, must he renew his vigor.

What culture should the teacher acquire? All that may be for him, a principle of life and a principle of action; his faith, his virtue, his knowledge. "As the heart makes the home, the teacher makes the school". In brief, the soul of every teacher should be a model for the imitation of others, only in this way can character be influenced and eventually be formed. For soul can act upon soul and only in the development of the character of the teacher can we look for development in the character of the pupil.

In phrasing the title of this paper I have used the term, a contributing factor in the development of character in relation to the school in a qualified sense and advisedly. For, after all, right conduct is the result of many factors, many trials, and experiences. But of these experiences, the school plays a very important part, but only a part.

To meet life's purposes the student must be able to meet every situation in which he finds himself. Now the school may prepare him but it is only a preparation; the home, his everyday environment, the playground, his associates, his very indifferent actions all tend to the building of character, whether that building up in the nature of development of will depends upon the nature of the influences, and this is what I have insisted upon from the very beginning.

Of the various influences that have a tendency to develop character, I might cite the following with relation to the school: Discipline, a recognition and fulfillment of duty; it is more than

instruction, drill or order. It is more than the teacher's influence over the children; it embodies rules of government, and claims subjection to those rules. "The most perfect are those who have their passions in the best discipline." It means more than chastisement or correction, though it is often used in this sense. Its chief characteristic is that it is a force for moral training. The next is acquisition, that is the possession of fundamental facts that approximates truth. The next is assimilation, the realization of these truths in their relation to right conduct, for after all, conduct is three-fourths of life.

Appreciation follows, for here implies an approach to the good, the beautiful and the true. The next is aspiration, or the motivation for nobler purposes, and worthy ideals. The last is expression, or the human will in operation from the kindergarten to the university. The aim of elementary education is to govern instinct into habit; that of the secondary school to direct habit into character; that of the college and the normal school is to guide character into destiny or life's purposes.

But what is the purpose of life? No word has been more variously defined than the word "life". Let us take from the book of life three instances of life as recorded there. When our Divine Lord spoke of life He stated the term in this fashion, "I am come that you may have life and life more abundantly"; now there are three significant instances in the Bible that illustrate its meaning in a rather definite way. The first, that of the Prodigal Son, who spent his substance in riotous living and in the end found nothing; the next, that of the Rich Young Man, who wished for Eternal Life, but would not part with his riches; of his ultimate fate, the Scripture does not tell us; and the last, that of St. Paul, who tells us, "I live, now not I, but *Christ* liveth in me". This is life as the Church teaches and this is the meaning and end of all true Catholic Education and the only motive the Church has for its children to meet life's purposes. "Seek first the Kingdom of God and all these things will be added unto you."

Can this life be taught as a matter of habit and eventually have an influence as development of character? Can religion be

taught? Let me quote here a passage from an eminent educator who spent all his life in the classroom when not at his religious exercises, the lamented Brother Azarias:

"Not that religion can be imparted as a knowledge of history or grammar is taught. The repetition of the Catechism or the reading of the Gospel is not religion. Religion is something more subtle, more intimate, more all-pervading. It speaks to head and heart. It is an ever-living presence in the classroom. It is nourished by the prayers with which one's daily exercises are opened and closed. It is reflected from the pages of one's reading books. It controls the affections; it keeps watch over the imagination; it permits the mind only useful and holy and innocent thoughts; it enables the soul to resist temptations; it guides the conscience; it inspires a horror for sin and a love for virtue;—it should be and should form an essential portion of our life. It should be the very atmosphere of our breathing. It should be the soul of every action. We should live under its influence, act out its precepts, think and speak according to its laws as unconsciously as we breathe. It should be so intimate a portion of ourselves that we could not, even if we would, ever get rid of it. This is religion as the Church understands religion. Therefore does the Church foster the religious spirit in every soul confided to her at all times, under all circumstances, without rest, without break, from the cradle to the grave."

We may safely make this assertion, that it is only in the religious atmosphere that character can be developed. Years ago, the famous Munsterberg laid it down as a principle in education that the child, not the subject of study, is the guide to the teacher's efforts; what the child was and would become is the real test. Not what he knows. It is true that we want our children to cope with life's material interests and in the struggle for existence we want them to receive the better things in life; but the chief concern is first that they be real, sincere Catholics. In America today where the chief concern is for social preeminence, wealth, power, this striving for higher ideals should be more stressed in our schools and your Catholic men and women of character should show these qualities that reflect the Catholic spirit and tradition. Character rightly developed will bring about all this.

"The term character has been variously defined. It is the great word introduced into the theory of the aim of education by Herbart, who himself received it from his predecessor, the Sage of Konigsberg, Immanuel Kant.

"It is Kant who says that the only absolutely good thing in the world is a good will. The great German idealists, Fichte and Hegel, take up the strain that the end of education is the formation of character, of moral character. The great common sense of mankind always held that the head must not be educated at the expense of the heart. The feelings of worth attaching to the life devoted to goodness demand that character form a permanent constituent of the educational ideal."

Character, says an eminent Catholic writer, is the human will in operation in which life is dominated by principle. In other words, it is the established will. We all know the meaning of conduct, human conduct, but how variously that term can be defined. After all, conduct is the result of our habits and might be defined as the moral average of that total. The essential ingredient in character is, as Sully observes, the fixity of disposition in the right directions. In its earliest form, character is but little more than the sum of all the hereditary instincts of the child; as the intellect and will develop, the meaning attached to character becomes more specialized and it is made to refer to those acquisitions like independence and finesse, which are the product of voluntary exertion.

What we mean by character is a good or virtuous disposition of the feelings and the will; hence the reason for stating that it is established; established in the truth, the realization of which enters into our lives, and shows in our conduct. Now character is known by conduct and conduct is the result of habit. But character in fact, is less the sum of our habits and tastes than the possession of a will that is strong, enlightened, just, good, capable of coping with events; and a character thus constituted is the ideal of moral education. And what is the will? By many writers it has often been confounded with desire and this is wrong. Desire is blind and fatal. The will is reasonable and controllable. It concerns itself with that which seems can be attained, for this reason the will is not always in proportion to

our desires. In several in incompatible alternates, only one can be willed.

Many of the impulses of young children and moral weaklings never get beyond the stage of desire. Action is often arrested from fear of consequences. A number of impulses arise and maintain a state of conflict, which paralyzes action. To overcome this a painful effort is necessary. And we all know that it is only the grace of God that can cope with a situation like this. Hence it is, that the only atmosphere conducive for a complete and real development of character is the religious atmosphere.

A very close relation exists between motive and intention. The motive of an act is that which induces us to perform it. It denotes the impulse that precedes volition; in short, it is the final cause which moves the will, and here again, we repeat, no matter how education may help to mould character, it has its birth, its continuance and its permanence in something without which education is as nothing and that something, the everything, is religion.

In conclusion let me add, never in the history of the United States have we more need for men of character, Catholic men, than we have to-day. Michael Williams in his recent work, *Catholicism and the Modern Mind,* has brought out this fact with special emphasis. If as we have stated, character is less the sum of our habits and tastes than the possession of a will that is strong, enlightened, just and good—capable of coping with events and these events and situations are arising every day, so that we have need of men of character, Catholic trained men to cope with these events and it is only the man of character that can emerge from battle without being tainted. Governor Smith's answer to Mr. Marshall is a case in point, and the final utterance of Marshal Foch illustrates the matter in a manner truly sublime.

The deep realization of the truths of Catholic faith translated into terms of conduct leads to the full and complete development of character, for if it be true that character is life dominated by principles, such a life will react on those with whom we come in contact; man's self, apart from his mere physical body, consists in his peculiar organization of instincts and habits, in com-

mon language this constitutes his personality. We can infer from it what he will, as we say, characteristically do in any given situation. And a particular organization of instincts and habits is depended very largely on the individual's social experience, on the types and varieties of contact with other people that he has established. Give such a man a training in a religious atmosphere, in terms as I have quoted from Brother Azarias, and he cannot, will not go wrong. That some have done wrong and gone the way of all flesh only proves the rule. And where one falls, a hundred are daily in the market place, waiting, because no one has hired them.

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THE WILL AS A FACTOR IN CHARACTER EDUCATION ON THE ELEMENTARY LEVEL

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Some months ago I had the privilege to address a woman's club on the subject of building will power through the Christian method of mortification. At the end of the meeting a Catholic mother came to me and said: "I believe firmly in the exercise of self-denial as a means of building self-control. So I often place before my little daughter at table a bit of tempting food and ask her to abstain from it. The child has now reached the degree of self-mastery when she can eat or abstain from any food at my suggestion." While I had often preached on self-denial as a means of conquering the passions, this bit of information made me realize for the first time the wondrous possibilities of will training through a carefully planned program of educational devices.

Indeed it appears both opportune and imperative for Catholic educators to turn their attention to the question of strengthening the will and building volitional habits through an educational program. Modern education is losing sight of the will. The Nebraska State Course in Character Education prepared by a professor in a denominational college mentions the will but once and this can scarcely be discovered in the midst of a detailed outline on the traits of childhood. William H. Kilpatrick in his book, *Foundations of Method,* p. 174, states with reference to the meaning of the will: "Here is where the ancient and the modern part company. As I see it, will is merely an everyday term to express the fact that a decision has come from conflict. The interests, the opposing S-R bonds, do finally come together in one adopted line of conduct." Thus the psychologist would reduce choice or decision to a mechanical process and make it

the resultant of conflicting responses to stimuli. According to this theory the strongest impulse or response would always predominate and consequently the will as an agency of self-control and as a power of free choice would be utterly destroyed.

A system of pedagogy built upon this psychology could aim to establish nothing more than mechanical habits, or inclinations to respond automatically to proper stimuli. Such would be the automatic, almost unconscious, reaction to the sound of the bell at assembly or dismissal. The method would logically neglect the formation of volitional habits which are expressed in decisions of the will dominated by intellectual principles and motives. Such, for example, is the deliberate decision of a pupil to prepare his home assignment out of obedience to lawful authority. The mechanical habit which reacts solely to external material stimuli is not apt to carry over into other situations where the circumstances are different and the external constraints are removed. Possibly this will explain the results of the experiment in Oakland, Cal., where 67% of the pupils who had received vocational training lost out as apprentices not for lack of mechanical skill but for lack of moral stability. They failed to come to work on time even though they had attended school punctually for eight or ten years. They neglected the duties of their positions notwithstanding the fact that they had been held rigorously to a complete and thorough course of training in school. The mechanical habits of regularity and thoroughness failed to function when the situation was changed and the workers were placed on their own responsibility.

In presenting this subject of the will as a factor in character education on the elementary level we shall take up three points: First we shall discuss the part that the will plays in character formation and the psychological background for a course in building will power and volitional habits. Secondly, we shall treat the general methods of character building to be followed in the elementary grades, and finally we shall set forth a practical program of moral education for the different divisions of the elementary school.

If we are to read aright the tenets of Catholic philosophy, the

results of modern experiments in character education and the conditions of present-day life, we must stress more and more the training of the will. Indeed, character has been defined as "the completely fashioned will". Maher would improve on this definition by defining character as "natural temperament completely fashioned by the will". (*Cath. Ency.*, Vol. III, p. 585) Modern educators are striving wittingly or unwittingly to formulate a similar idea in different words. Kilpatrick speaks of character as the "organized aggregate of working habits" or the "unified self". (*Foundations of Method*, pp. 319-323) Charters refers to character as the "integrated totality of the fundamental traits of personality". (*Teaching of Ideals*, pp. 39-41) But what is the principle of action or the source of control that introduces the organization of habits, the unity of self, the integration of personality traits and the consistency of conduct? It is nothing else than the internal agency, the human will which cleaves tenaciously to a set of organized principles and reduces these to action in determining the conduct of the individual. Père Gillet recognizes this truth in his definition that "character is the totality of moral qualities intelligently grouped around the axis of the will". (*The Education of Character*, p. 50). Hull gives expression to a similar note when he describes character as "life dominated by principle". (*Formation of Character*, p. 13). For it is the will that directs action in accordance with principle.

While the will is the mainspring of human conduct, psychology teaches us that it cannot direct action deliberately and consistently unless it be provided with a set of definite principles and ideals. As the dictum goes: *"Nil volitum nisi praecognitum"*. Therefore the first step in the education of the will is to present to the subject a set of principles that are embodied in a model or example. In Christian Education there is no choice and no difficulty on this point, for there is but one figure that exemplifies all the noble traits and perfections; there is but one pattern after which the pupils are to be fashioned. As the inspired Word puts it: "One is your Master, Christ". (Matt. 23-10). The next step is to make desirable traits into ideals which are emotionalized concepts. An

ideal includes the notion of the trait coupled with the desire to acquire it. To stir up this interest or desire all the devices of motivation must be used. The third and most important step is to get pupils to realize the trait or principle in conduct through the free exercise of the will. This is the crowning achievement in character education and it cannot be effected unless will power be built. Witness the sad fate of those poor mortals who have received the best instruction that the Church could give and yet have fallen hopeless victims to tyrannical vices. They were schooled in the principles of right and wrong. But alas, the evil that they would not, that they did through a lack of will power to resist inordinate impulse.

Will power can be built through exercise. As Maher states: "The will like the cognitive powers originates in and is developed by experience". (*Cath. Ency.* Vol. XV, p. 625). Thus the will emerges out of volitional activity and every act it performs adds to its strength and control. The exercise of self-control will build more self-control. This is the secret of success in Christian life. As the Master says: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me". (Matt. 16, 24.) The exercise of self-denial builds will power which is necessary to lead a life of self-restraint. But exercises of grit and endurance also will increase the mastery of self. Not many months ago the principal of a high school in a Nebraska town disciplined a couple of students for disorderly conduct by making them stand on one foot for twenty minutes. Thus he thought to build self-control. One can hardly say how much good was done by this exercise under the coercive circumstances, but if it were done voluntarily it would no doubt help to establish a mastery of will over body. Other exercises such as retiring in the evening at a definite hour even though a fine radio program is coming in, rising in the morning at the sound of the alarm, settling down to work at the desk in the face of allurements and distractions, abstaining from certain foods on the table, participating in athletic contests that require strength and perseverance, even such artificial will gymnastics as shifting the attention purposely from one line of thought to another or standing at atten-

tion for five minutes in a scout troop, all these exercises will cultivate will power and few men there are of importance in Church or State that have not made good use of them. Referring to exercise as a means of building will power, Professor William James says: "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically heroic in little unnecessary points; do every day or two something for no other reason than its difficulty so that when the hour of dire need draws nigh it may find you not unnerved nor untrained to stand the test. . . . The man who has daily inured himself to habits of concentrated attention, energetic volition and self-denial in unnecessary things will stand like a tower when everything rocks around him and his softer fellow mortals are winnowing like chaff in the blast."

Even though we take stringent measures to build will power we shall still continue to be largely creatures of habit. How seldom we use our power of free volition! Most every act of the day is an automatic response which is performed without thought or deliberation. This reveals how important it is to build habits which are not an obstacle but an aid to proper conduct.

Maher states in his *Psychology*, p. 389: "Every volitional act which one exerts be it good or ill is registered in the cells of the brain and leaves a 'bent' in the soul which increases the inclination to repeat the act". These acquired tendencies to action we call habits and if they have a moral aspect we designate those that tend to good as 'virtues' and those that tend to evil as 'vices'. It is the part of character education to establish in the pupils good habits or virtues which will prove to be auxiliaries to the will in the observance of principle.

The influence of these habitual tendencies or volitional acts can hardly be exaggerated. In the present stage of human existence where the soul is united to the body every act of the will is accompanied by a movement or disturbance in the psychological and physiological machinery of the individual. This is so evident that scientists can mark off the areas of the brain where the nerve activities take place that accompany different types of action in the realm of conscious life. Reason and experience both dictate

that the natural powers will be either helped or hampered in this work by the accompanying operations of the physical or psychological order. The mechanical can therefore be trained to aid or resist the volitional. A successful course in character education will aim to build both types of habits harmoniously, so that one will sustain the other. Thus the mechanical habit of saying morning prayers which has been acquired under rule and routine in a boarding school and which is apt to break down under unfavorable circumstances at home, can be sustained by a volitional habit that has been established through free exercise of the will in accordance with principle. Moreover the volitional habit of rising at 6 o'clock in the morning will be rendered easy if it be reenforced by the mechanical habit formed through rule and repetition. The point is that both types of habits are needed and both must be trained to work together toward the same ends.

With this background of information on the importance and method of will training and on the formation of proper habits we are in a position to take up the second point on the general methods of character building in the elementary grades.

There can be no formal character training until the child arrives at the use of reason. Previous to this time the child is educated in much the same way as any family pet. To secure the desired learnings the law of effect is used. Pleasure is attached to desirable practices as for example when the baby sits in his high chair and eats without messing or spilling his food, the mother praises and pets him. Pain is associated with undesirable acts. Such was the treatment administered to a very small child who had formed the bad practice of running and tackling people around the legs. One day one of his intended victims stepped aside just as he made his flying tackle and the young child fell sprawling on the floor. It was his last flying tackle. The discipline of natural consequences had its effects. At this early age in a child's life there is danger of pedagogical mistakes. Parents sometimes approve wrongdoing like the mother who fondled her little urchin because he stole a lump of sugar from the bowl so cutely. Thereby she helped to form a habit which might make

the little hand that stole the sugar lump next take an apple, a nickle and other items more valuable.

The awakening of reason which is marked by the intelligent use of language and words opens the way for building moral character. The child becomes conscious of free choice and of responsibility for his actions. He awakens to the difference between right and wrong and feels a sense of duty to choose the right and reject the wrong. Such is the development of the normal child, six years old when he comes to school to enter the first grade. At this early period some little appeal can be made to reason; ideals and models can be presented; the sense of duty can be played on to some extent and some range of liberty to comply freely with directions can be allowed. It would not be amiss to encourage the child to pay a visit to the church before he goes home. This free exercise of a private devotion would build will power and establish a volitional habit. However, in the first grade stress should be laid for the most part on the formation of mechanical habits. While the pupils may enjoy a large measure of free movement and recreational activity, they should always remain under the complete supervision and control of the teacher. In the succeeding grades more and more freedom should be allowed for the exercise of will power and self-control. Following this plan of gradually enlarging the opportunity to exercise free choice and to assume responsibility the pupils will advance more and more in the formation of volitional habits. Thus the pupil in the grade school will find out what liberty is and will learn how to use it. Therefore the procedure in the elementary grades should be a gradual change from supervision to freedom and a gradual transition of emphasis from mechanical to volitional habit formation.

Corresponding to this shift of emphasis there should be a gradual change from the indirect to the direct method of moral instruction. The indirect method attempts to derive the knowledge and practice of a moral trait from a situation. It depends largely on suggestion and imitation both of which induce the child to do what others think and do without any appeal to reason. Such instruction is gleaned from associations, conversations and readings, as for example, *Aesop's Fable* on the "Dove and

the Ant," found in the first reader, brings out lessons on kindness and gratitude. This type of instruction is well adapted to the lower grades where the lack of experience and intelligence in the pupils limits their thinking power. The direct method of instruction begins with a study of the trait itself, such as honesty. The notion of this virtue is derived from concrete examples and word formulas. Then the application of the virtue to various situations in life is explained. This is the method followed in our courses in catechism, Bible history, ethics, etc. Evidently this process requires the use of reason and experience which very few of our beginners and not all of our graduates in the elementary school possess. It is a method that should be stressed more and more as the child advances in intelligence. It can be used effectively in the upper grades but of course it will have its small beginnings in the primary grades where the pupils are taught the easy prayers, the simple truths of faith and the elementary principles of right conduct. Both the direct and the indirect methods of instruction are to be used in all the grades but the emphasis should gradually be shifted from the indirect method in the first to the direct method in the eighth.

In discussing the methods of character education we must distinguish between instruction and discipline. Instruction influences the intelligence of the pupils; discipline aims to govern their wills and actions; the one imparts knowledge; the other builds habits of behavior. We distinguish two types of discipline: the formal which builds mechanical habits through rule, routine and supervision; the informal which establishes volitional habits by favoring freedom and responsibility. To sum up the general methods of character training in the elementary school it will suffice to say that as the child advances through the eight grades stress should be shifted gradually from mechanical to volitional habits; from formal to informal discipline and from indirect to direct instruction.

Perhaps the treatment of our subject has been somewhat theoretical and tiresome so far. We are ready, therefore, to take up a practical program of character education for the elementary school. This plan must needs cover both objectives and methods.

The paramount aim of Christian Education is character build-

ing. It must be the purpose of our teachers to make the children like unto Christ in whom there dwells the treasures of virtue and perfection. But a general aim like this cannot be attained all at once. Specific traits that shine out in the life and character of Christ must be selected and made the definite objectives of the course in moral education. Moreover these virtues must be associated with certain grades and subjects in the elementary school so that they will be stressed at a time when the mental development of the pupils and the materials of instruction are most favorable. In recent years some attempts have been made by Catholic educators to select a number of virtues and arrange them in the proper place in the school curriculum. So far we have not obtained any definite information on the plan or results of any of these projects. We shall venture to present the following placement of a list of virtues which a department of education in one of our Catholic universities has been attempting to allocate:

Primary Grades I-III	*Intermediate Grades IV-VI*
1. Obedience	1. Religion
2. Prayer	2. Faith
3. Sorrow for sin	3. Hope
4. Fidelity in little things	4. Charity
5. Gratitude	5. Penance
6. Truthfulness	6. Justice
7. Honesty	7. Meekness
8. Kindness	8. Humility
9. Courtesy	9. Punctuality

Junior High School Grades VII-XI	*Senior High School Grades X-XII*
1. Purity of Heart	1. Prudence
2. Devotion to Mary	2. Confidence
3. Watchfulness	3. Perseverance
4. Self-denial	4. Temperance
5. Fortitude	5. Zeal
6. Patience	6. Life of Counsels
7. Respect for Law	7. Christian Perfection
8. Loyalty	8. Responsibility

Some such list would serve to make definite the major aims of the teachers in the different groups of grades. The teachers could reasonably be expected to wage an educational campaign to establish and strengthen these virtues in the hearts of the pupils who are to be trained in accordance with Christian ideals and transformed into other Christs.

The means of achieving these aims will be determined in the light of what we have said on training the will, building proper habits and adapting education to the elementary level. No doubt there should be some direct instruction from the beginning of school life especially on prayer, sorrow for sin, honesty and truthfulness. But in the primary grades the major emphasis is to be placed on the indirect method in which the teacher makes use of suggestion, example, hero stories and group activities.

In the intermediate grades more attention should be given to the direct method. The idea of the virtue should be brought out by examples and explanations. A desire to acquire the virtue should be stirred up through some device of motivation. As the volitional habit becomes more important at this period the opportunity to practice the virtue freely should not be neglected. In religion, for example, the teacher might suggest private devotions such as visits to the Blessed Sacrament, frequent reception of the Sacraments and special prayers. A check on these matters with the use of a chart would give a measurement of results and at the same time furnish an incentive for the pupils. The indirect instruction might follow substantially the same lines as in the primary grades. However, pupils from this division of the school might be admitted to a supervised society.

In the upper grades the direct method should play a rather important part. The pupils in these grades have reached the degree of mental development which enables them to grasp the truths of faith, the principles of right conduct and the idea of virtues. A considerable range of freedom should be accorded them so that they can voluntarily apply these teachings to the problems of everyday life. Private devotions should be encouraged and the results checked with the use of a chart to see what has been accomplished. Indirect instruction should receive due

emphasis too. The problems in history and civics offer many opportunities for the consideration of loyalty, civic virtue and respect for law. A supervised society should be organized as it provides the opportunity and the incentive to practice the various traits. Many of the Catholic schools in Omaha have had notable success with these societies. The organization is simple. The central body, made up of the moderator and pupil members, hold regular meetings. They appoint committees to take charge of the various fields of activity and require reports from them on the progress of the work. For example, the committee on religion checks attendance at Mass and Communion, appoints leaders for prayers, furnishes religious posters for the bulletin board, discusses points on Christian Doctrine and practice at general meetings, etc. The committee on recreational activities supervises the playgrounds, arranges athletic contests and checks up the work of the safety patrols at the street crossings. Committees are appointed to visit the sick and present messages of condolence and perform other acts of courtesy. All of these committees report at the general meetings of the society which are held every week or two under the supervision of a teacher. Such societies are beneficial not only because they develop initiative, responsibility, self-expression, cooperation and the technique of parliamentary procedure, but especially because they furnish a point of departure for the spontaneous exercise of the virtues which the school should aim to cultivate.

In conclusion let me apologize if I have imposed on your patience, or rehashed matters which you already know. It would be presumptuous of me to expect to present anything very new or original to this assembly of educators. But if I have stimulated more thought or given a better slant on the precious work of training the will and building volitional habits in the elementary grades, this will be more than ample reward for my efforts and your attention. We are living in an age and in a country where the individual must stand on his own feet and through sheer strength and stability resist the forces that endanger his character and religion. In the school he must gain a firm footing like the giant oak tree which drives its roots deep into the ground so

that it can resist the violent blasts of winter. In character education the solid foundation is laid in training the will freely to adhere to the principles of Christian life. The human will guided by faith and aided by grace is the one pilot that will give definite direction to our course and steer us with unerring accuracy over the stormy sea of life into the portal of salvation. For as the poet says:

"One ship goes East and another West
With the selfsame winds that blow;
'Tis the set of the sails and not the gales,
Which decides the way to go.

As the winds of the sea are the ways of fate,
As we journey along through life;
'Tis the *will* of the soul that decides the goal
And not the storm or the strife."

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VOCATIONAL GUIDANCE ON THE HIGH SCHOOL LEVEL, ONE OF THE PROCESSES FOR THE CULTIVATION OF CHARACTER

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Among the various processes made use of for the formation of character, whether in elementary or high school, the most important, probably, is the training of the will. Will power is the very backbone of character. The finest character in the world would be valueless, if it did not include a strong and vigorous will. It holds one's success or failure, one's happiness or misery in its grasp.

We pay a compliment to a student when we say that he has a will of his own. And yet, like fire in the material world, which may be either useful or destructive, so will power, in the mind-world, may be either character-forming or character-destroying. The will, being the central force of character, must, therefore, be properly trained. This cannot be done by the individual student alone. We all admit, that guidance is necessary throughout a student's school life, but especially from the age of twelve to eighteen, that is during his junior and senior high school age, the age of adolescence. This age has been aptly styled by Father Kirsch, in his book, *The Catholic Teacher's Companion,* "the morning hour of life when the whole world turns to gold". This is a poetical view of adolescent life, but there is also a prosaic view, one that brings before youth the sombre realities of life. We must always bear in mind, that this age of adolescence is also the *"Sturm und Drang Periode"*, the storm and strife period of boyhood and youth, characterized by restless activity, independence from authority, and desire for leadership. That this restless activity, this independence from authority, this desire for leadership be properly controlled, guidance is absolutely necessary.

Guidance, as we understand it to-day, is quite complex. It includes moral guidance, health guidance, educational guidance, civic and social guidance, avocational guidance, and vocational

guidance. Thus, it holds fast to the seven cardinal principles or educational objectives formulated by the Commission on the Reorganization of Secondary Education; namely, health, command of the fundamental processes, worthy home membership, vocation, civic education, worthy use of leisure, ethical character. My few remarks shall bear mainly on vocational guidance, which is defined as "the giving of information, experience, and advice in regard to choosing an occupation, preparing for it, entering it, and progressing in it". Or more succinctly, "it is organized common sense used to help each individual make the most of his abilities and opportunities". (Bloomfield).

But, first of all, how may vocational guidance be rightfully considered one of the processes for the cultivation of character? And in consequence, in what way does it affect a student's life career? These two questions have their answer by saying, that vocational guidance has for object the motivation of will power in all of man's undertakings. It impels rather than compels. Actuated by a life career motive, no student will lack incentive in striving to perform his daily duties to the best of his ability. "In terms of character growth, there is nothing so consequential as the acceptance of a life aim." Keeping always this goal in view, a student can easily be induced to be guided in studying his own general and special aptitudes, his dominant interests, his limitations, his strong and weak personal traits, and other factors that will make his future lifework "the great man developer, the great character-builder, broadening, deepening, and rounding out into symmetry, harmony, and beauty all the God-given faculties in him".

Why is it that there are so many vocational misfits in the world? Why is it that so many men are following occupations for which neither nature nor Providence has destined them? Why is it that there are so many men without character, men, of whom it is said, that "their wishbone is where their backbone ought to be"? It is mainly because they have not had in their high school days, both junior and senior, the vocational guidance so necessary for future success. In most cases they have not been advised as to unskilled, semi-skilled, or highly skilled employments.

Many of them are now mere "white-collared pencil pushers" when they could have been highly successful mechanics or A-No. 1 artisans. Dissatisfied, therefore, with their lot in our workaday world, and being pessimistic and without character, they are hit hard by "the slings of outrageous fortune", and frequently, though it may be only gradually, join that army of social malcontents that are a menace to our country's best interests, prosperity and welfare.

Vocational guidance which such men should have had is now being recognized by all educators of prominence, as an integral part of public and private education. Were it but instrumental in keeping a larger number of children in school, and facilitating the finding of proper employment when they have to leave, and experience has proved it so, it would even then be of appreciable benefit. But it does more. It seeks to postpone the final choice of one's vocation, and induces the student to continue his education as long as he can. Besides, as said already, by providing a life-career motive, it builds up character by causing the student to know himself, than which there is no more valuable knowledge. Personal contact with a true and sympathetic guide, be he teacher or professional counsellor, begets confidence, and thus the vocational adviser gradually gets to know the good, bad, and indifferent qualities of his pupil, and is able to show him the way that will ultimately lead to success in vocational undertakings.

Students are naturally ambitious, and, hence, without some sort of vocational guidance are liable to select an occupation far beyond their talents. Many of them are attracted to one of the learned professions, and we all know how crowded these are since some years. In a recent survey of the choice of occupations made by the high school boys and girls of Wisconsin, it was found that while the number of persons required for professional service in that state was only 5.2 per cent of the population, more than 30 per cent of these high school students intended to go into the professions. And, whereas the mechanical and manufacturing industries called for 30.8 per cent of the population, only 6 per cent indicated choice for these so-called

"bread and butter jobs". This showed want of good judgment due to lack of both individual and group counseling. Principal J. B. Davis of Grand Rapids, Mich., found that in his high school more than 50 per cent of the boys had not as much as decided upon a future career, but "were waiting for something to turn up"; and of those who had decided, half had no practical knowledge of the occupations they intended to pursue or very little. The writer himself, in view of securing certain specific data regarding vocational guidance, sent out, last year, a questionnaire to 1130 junior high school students and 1040 senior high school students in ten of the schools under his supervision. These ten schools are spread over territory reaching from Chicago to San Antonio. He found that the great majority of the students in question likewise wished to enter the higher professions, though quite a few of them had I Q's below 100. One of these, a sophomore, chose civil engineering for his future life-work and yet avowed that geometry was the branch of study that he liked least. He certainly needed vocational guidance. Two other significant facts brought out by the questionnaire were, first, that only 26 per cent of the students intended to take up their fathers' occupations, thus giving the lie to the saying, "like father, like son"; and, second, when asked what knowledge they had, at the present, of their chosen future occupation, approximately 17 per cent answered that they knew much, 44 per cent, little, and 39 per cent, practically nothing. As a consequence of this and other pertinent information gathered from the questionnaire, remedial measures were at once taken, and good results are already in evidence.

In order that vocational guidance be truly effective, it must be carefully planned and organized, so that it be definite, purposeful, and systematic. It cannot be carried on by hit-or-miss methods. Both group counseling and individual counseling are necessary. The principal of the school is the natural leader in this guidance program even though, as in some of the larger high schools, a trained expert in guidance work be employed. Father Garesche, S. J., says, that "student guidance is impossible unless someone (the principal, for instance) will give energy enough,

study and thought enough, to make it a success. If it were easy, it would probably not be worth doing; but, being highly important, it is also highly difficult." But, no matter how large or how small the student-body may be, the school, as a whole, must assume the guidance responsibility. Therefore, though the principal be the leader, the entire teaching staff must lend its cooperation, home-room teachers more than ordinary classroom teachers, so that student initiative and student activity be brought into prominence, and satisfactory results obtained. This is in accordance with what John Ruskin had in mind when he said, that "no teacher can truly promote the cause of education until he knows the mode of life for which that education is to prepare his pupil".

Time will not permit me to go into detail regarding a complete systematic program of vocational guidance, nor do I believe that our Catholic school system could readily follow out such a program, covering as it does, courses in occupational information, exploratory or try-out courses, psychological tests and measurements, extra curricular activities centering about vocational interests, the case method, association with local civic organizations, junior chambers of commerce, parent-teacher associations, placement and follow-up work, etc. However, no junior or senior high school, whether public or private, should be without some course in occupational information, even, if but one hour a week, consisting of two thirty-minute periods or three twenty-minute periods, can be given to it. Such a course would include a study of at least the leading local occupations, the schooling needed for success in same, the necessary health and strength required, advantages and disadvantages, compensation and possible promotions, etc. The following outline is one of several that might serve as basis of such a course;

OUTLINE OF A COURSE IN OCCUPATIONAL INFORMATION

A.—Background

1. General statement of what the worker in this vocation does.
2. Brief account of the development of this vocation.
3. Present status of the vocation—are its methods fixed or changing?

4. Detailed statement of processes carried on by workers in this field.
5. Importance to the community and to the nation of this vocation.

B.—Practical Considerations

6. Is the work confined to any certain section of the United States?
7. Number engaged in it in city, state, and nation.
8. Surroundings—health conditions, physical hazards.
9. Hours of work. Is work regular or seasonal?
10. Financial returns:
    (a) Average for your community and your state.
    (b) Average for the nation.
    (c) How long before earnings are satisfactory?
    (d) Is age a handicap to earning power?
11. Is the vocation overcrowded?
12. Does it offer chances for promotion, or is it a blind-alley job?
13. Do people now in this work seem contented?
14. Public attitude toward this vocation.
15. Are there opportunities to keep growing mentally and morally?

C.—Necessary Qualifications

16. Physical strength and health requirements.
17. Mental ability needed.
18. Personality and social qualities.
19. Preparation needed:
    (a) Apprenticeship training.
    (b) Special high school subjects.
    (c) College education.
    (d) Study in a graduate school.

D.—Summary

20. List of advantages and disadvantages.

In conclusion, suffice it to say, and this by way of caution, that vocational guidance should never become vocational prescription. A counsellor's aim must remain suggestive, not dogmatic. There is a tendency, at times for counsellors to wish to decide for the individual his future calling. "This is unfortunate", says one author, "for it deprives the pupil of the valuable experience of making decisions and accepting responsibilities for himself". And let me add, that this accepting of responsibility is one of the chief and far-reaching factors toward character formation.

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THE USE OF PERSONALITY RATING SCALES IN EDUCATIONAL GUIDANCE

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My purpose is to consider the personality rating scale as a mechanism of educational guidance rather from an administrative than from an analytic viewpoint. My thought on this subject is largely conditioned by my interests and activities which are centered in personnel work in the college. There are two common principles, however, which make it possible for my interests to jibe with those of the members of the Superintendents' Section of the National Catholic Educational Association. The first principle is this: the school exists for the student; the second, the college, to do effective work, must be interested in the student from the day of his birth to the day of his death. The first principle is obvious. The second demands a bit of explanation. I would not postulate the quality of prophecy in the college professor whereby he should be able to tell when an infant comes into the world whether that infant is predestined for college. On the other hand, I most vigorously condemn the present tendency in college education to consider the freshman a new born babe. Most of the freshmen with whom I have had contact have been in the world for some time. Our standardizing agencies would have us believe that he is a mind, that he is an IQ, or if you will, a fifteen-credit mentality, or an intellect properly baked in high school. Pre-registration study and guidance has generally accepted this dictum of accrediting agencies. However, my observation has been that a freshman is more than this; most of them have bodies, more or less trustworthy, but often primary facts in collegiate failure; and all of them have certain well-defined habits or characteristics perhaps more enduring than habits which we call personality traits. Now if anyone can find a method of isolating the mind

from the rest of the freshman and sending the mind to college, our present collegiate practice is justified and my words to you are somewhat out of place.

My purpose is not here to attempt a comprehensive summary of methods of evaluating personality traits. Dr. Paul Furfey, of the faculty of the Catholic University, in a recent bulletin of the Educational Department, "The Tests for Measurement of Non-Intellectual Traits", has given a scholarly analysis of various tests. The first method is the "Attitudes Technique" and depends upon the assumption that personality traits are mirrored in opinions and attitudes. In "The Gang Age" and "Social Problems of Childhood", Dr. Furfey has used this method to a certain extent. The "Activities Technique" is based upon the thought that what a person does is a better index of his character than what he says. Terman, Marshall, and Goodenough have devised scales built upon this principle, especially building upon play and recreational activities. Despite its personal implications, the "Psychoneurotic Questionnaire" technique of Woodworth, asking such questions as, "Do you ever feel as if you could not breathe?" and "Do you feel well rested in the morning?" has had some valued results. Burtt, Schwesinger, and Guthrie have worked on this type of test. The "Objective Situations" technique has the advantage that it seeks to measure the subject not indirectly but directly by placing him in the actual situation in which he may or may not exercise a definite quality. You are undoubtedly familiar with the Downey Will-Temperament tests. They probably measure something, although just what no one has yet determined.

I do not propose to give more than a passing word to this literature with which you are quite familiar. It may be of greater service to tell you of a study recently completed within the laboratories of this University by Sister Mary Rosa, of the Sisters of Mercy. This work, done under the direction of Dr. Thomas Verner Moore, O. S. B., is an outstanding bit of research. The purpose of this research, entitled "An Empirical Study of Character", was to investigate the nature of traits, to find the relationships among traits, and, if possible, to determine types of character. Fifty children of an elementary school were rated by three teachers

on some thirty-three traits with five or more subdivisions for each. The reliability of the rating of the judges was high and the validity at least the average for such effort. The averaged ratings of each trait were intercorrelated and the coefficients treated statistically by Spearman's tetrad criterion, Dodd's technique, and the multiple correlation method as well as by Kelley's pentad difference criterion. This study thus gives a basis for examining the structure of character.

The conclusions from this study are as follows:

1. There are separate traits of character.
2. The traits are not unrelated specific powers at work in different situations although an individual may manifest a trait to a higher degree at one time than at others.
3. There are groups of traits that belong together or in other words that have a common factor, e. g., the sociability group which is composed of the traits of sociability, expressiveness, activity, humor, and affectionateness. Three other such groups were found: the will group, made up of will, reliability, generosity, and stability; the cheerfulness group manifest in cheerfulness, contentment, refinement, and sympathy; and the emotionality set composed of forwardness, sympathy-seeking, irritability, and quarrelsomeness.

A close relationship was evidenced between the will group and the cheerfulness set. The will factor probably underlies all the eight traits that make up these groups. Webb found a similar situation and thought that these traits, which he called the deeper social virtues, were developed from the will or built upon the will as a basis. The will and the emotionality group have high negative correlations. This indicates mutual exclusion, but it is hard to determine whether this is due to the absence of will in emotional persons or to very strong emotions. There is a positive correlation of .507 between "sociability" and "emotionality".

Another matter touched upon in this recent study by Sister Rosa is that of types of character. Types may be looked upon as groups of traits linked by necessary bonds. We can determine to which type a person belongs by finding out which set of traits predominates and which bonds are stronger. There is, first of all, the inhibited type in which the will predominates; secondly, the sociable type; and thirdly, the uninhibited type. Those of the first

type have a large measure of the general factor permeating the will-cheerfulness set of traits. This type is distinguished by a strong will evidenced by reliability and kindred characteristics and a tendency to be considerate of others. The sociable type, fond of the company of others, expressive, active, and witty, has qualities which do not as a rule mark the inhibited. The uninhibited show a want of restraint of undesirable characteristics. This type suggests lack of training and lack of guidance from earliest years. One thing must be borne in mind in the discussion of types of character,—it is a fallacy to presume that every individual can be readily and correctly distinguished as one or another type. Extremes of course can be readily recognized, but not the majority of cases in which we have mixtures of traits in various proportions.

A conclusion which I think of paramount importance from the "Empirical Study of Character" is the advisability of concentrating efforts upon the elemental powers of the child. In other words, might it not be better, instead of listing and evaluating a large number of traits, to study the underlying common factors of sociability, will, and the like? A weighted average of these would be a better measure of character than the measure of any one trait. These general factors might be observed in various behavior patterns and translated into general observations by means of graphic rating scales and tests.

These considerations are a rather circuitous pathway to my general proposition,—that a rating scale is of value in educational guidance. Frequently during this session we have heard the expression, "the Catholic system of education". I am not questioning the wisdom of those who use it. But "system" to my mind connotes an interlinking and organized group of procedures. If we have a systematized procedure in Catholic Education, then the Catholic grade school should be joined to the high school, and the college should be a continuation of the educational or guidance process of grade and high school. In other words, if I may recall a primary principle previously enunciated, if the school exists for the student, it must recognize the student as a unit personality. The college, I have stated, should be interested in the

student from the day of his birth. The Catholic college is essentially interested in theory in the development of wholesome personality traits that form wholesome character. Is it not possible to transmit the observation of the teacher in the Catholic parochial school concerning individual characteristics to the teacher in the high school and thence to the college adviser?

My interest in this problem has been intensified by the discovery through the personnel study which I am conducting for the Department of Colleges of the N. C. E. A. of the high freshman mortality in our large institutions. The twelve largest Catholic institutions reported that from twenty to forty per cent of the students failed or dropped out of college during their first year. The reasons assigned for these failures are convincing proof of the need of intelligent personal guidance.

Last fall to determine the possibility of linking the guidance efforts of the high school and the college I sent to three high school professors of each of the freshmen under my charge the personality rating scale issued by the American Council on Education. Of one hundred sixty scales sent out, I received one hundred and twenty returns. These scales helped to substitute at the beginning of a great crisis in the life of the college man,—freshman year, a known for an unknown quantity. The number of responses was not more encouraging than the quality. In a special letter, assuring confidence in regard to information secured, I appealed to the high school professors to give behavior patterns indicating personality traits on which the scale sought information. This data were used as the basis of a guidance program without going to the extreme of cataloging the student through these scales or placing him in an inescapable category.

In this attempt I encountered a fundamental fallacy that is impeding efforts towards educational guidance in Catholic colleges. The fallacy is this: graduation from a Catholic school means canonization. Many high schools seem to resent an inquiry into the character of students they had recommended. The dean of a small Catholic college wrote me of a similar experience in this regard:

"We are unable to do any real work here in studying the student before he matriculates. We draw our students from a half dozen Catholic high schools run by different Orders and they seem to resent any inquiry as a reflection on their school. Public school professors do not talk our language so we cannot expect information on character traits from them."

My own experience does not bear out the latter observation. Most of the responses received on the personality rating scales sent out last fall were from public schools. There was evident a wish to render service to the individual student even after he had graduated.

The inscription on the back of the scale brought forth the most interesting comments. It might be interesting to trace some of these in the light of subsequent events. Let us take but five cases:

Case No. 1 (Report by a military instructor in a military academy). I cannot say that———had a very attractive personality. He kept himself clean and neat and was generally well behaved. For reasons which I could never determine he could not attract others to himself. His facial characteristics might have had some influence. His manner probably had more. He took a good deal for granted and was frequently assertive to an objectionable degree in his conversation. I think he is a little conceited and for this reason he was not popular among the boys. He took offense quickly at little things.

I understand that his father is an army officer and has been stationed at many different posts and places. Being reared in the environment of the average army post and thrown in contact with all sorts of enlisted men and officers probably lower in rank than his father, it would not be difficult for a boy to become conceited. I don't believe his manner is altogether his own fault. It seems that he has never had a real friend, one who takes him for what he is and tries to help him.

The remainder of the scale was in regard to the vocational plans of this student. Now you may be inclined to think that the professor who made this report was a little unkind in his judgments. As a matter of fact he saved this boy from failure in the University. He gave a clue for an approach and the boy's adviser followed it up, won his confidence, took him "for what

he was", and helped him to achieve a task that at first seemed impossible,—social adjustment with classmates.

Case No. 2. James frequently loses his head. He is extremely sensitive and cannot take punishment. He gives the impression of surliness, but it is a defense reaction to his sensitiveness. I found that he was so bashful that he would not transfer from one class to another without taking a boy along to explain the reason of the transfer.

This lad unwittingly became involved in some disciplinary trouble of minor moment but his attitude was misinterpreted and, were it not for the intervention accomplished by this information, he might have been dismissed from school. He has made splendid progress of late in every line and is most grateful to his adviser for assistance rendered.

Case No. 3. John is an excitable student, with the emotional characteristics of his race. Twice he quit school, then found himself, and made a fairly good record. He fears failure in class more than he fears anything else and worry on class matters is often a torture to him.

This brief excerpt from one of three reports helped to conserve another freshman life. John was very conscientious in his studies but he had the misfortune to be placed in a class for those who failed to register a high mark in the entrance English examination. This class is known popularly as "dummy English". John was in constant torture because, while his average was around ninety in other subjects, he was humiliated by the taunts of his classmates because he was listed among the "dummies". When it got so that he could not sleep nights because of this worry, the matter was taken up with the dean of his school who immediately arranged to have him take an examination which excused him from this added worry.

Case No. 4. I advised Paul to go to your school because he once confided to me that he intended to study for the priesthood. His parents were going to send him to an engineering school but I intervened and had him sent to your university that he might

thresh out the problem of his lifework. Since I am a Protestant, I could not give him much assistance.

Paul did not fare so well. Before this information was secured, he had been herded into courses which he did not choose to take but which an efficiency expert had chosen for him. He wanted to take Latin; Spanish was prescribed for him. After this report was received, through the cooperation of a very sympathetic Dean, his schedule was revised, and I am quite sure that he now will continue studies preparing him for the seminary.

Case No. 5. What this student lacks in brilliancy he compensates for in other virtues. He is most honorable, never cheats in a class assignment, and once risked expulsion to save another lad from blame for a fault for which he was really responsible. If you will show a little patience with him at first, he will make good.

This student was one of those listed as liable to dismissal because of academic ratings at the first meeting of the board of deans. They very considerately took the information available on this lad most seriously gave him another chance, and his last marks averaged above eighty per cent.

These are but a few excerpts from one hundred and twenty scales. I hope they illustrate the point I am trying to make,—that the personality rating scale is of great value to those of us entrusted with the guidance of students. These scales are not perfect; nor are the ratings; but they are honest attempts to meet an urgent situation. I also beg to suggest that their marginal good may be superior to the focal objective aimed at,—that they may help to concentrate the attention of teachers upon certain definite characteristics and thus drive home the fact that the student is a person.

You are probably familiar with the story of the Bishop who hundreds of years ago set out to build a cathedral with this thought in mind, "We shall erect a house of worship so magnificent that those who view it in centuries to come will seriously question our sanity". We need some of that spirit in Catholic

Education, especially in Catholic higher education. We must conceive of spiritual service in our Catholic schools in terms so superlative that those who study our educational efforts hundreds of years from now, in the light of the deficiencies of this age, will not question our courage and spiritual insight although they may question our practical judgment. A proper study and evaluation of personality traits is a first step towards rendering efficient educational service. I hope that the day will soon come when the teachers in the parochial school, the high school, and the college, will realize that their task lies with unit personalities, and that educational guidance in Catholic schools will then be a continuous process with this major objective, enrichment of life of the individual student.

CONDUCT AS THE MATERIAL COMPONENT OF CHARACTER

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As Catholic educators, we are dedicated to the task of forming Christian character in the lives of the children entrusted to our care. The development of Christian character must always be our supreme objective.

To succeed in the task of forming Christian character requires a thorough understanding of all the elements and forces which are involved in this complicated educative process. The purpose of this paper is to analyze the Christian concept of the term character with special emphasis upon the importance of conduct as the determining factor in character formation.

The Christian concept of character involves an appreciation of the child as an individual human being who is composed of body and of soul. All of the child's vital activities, physical, emotional, intellectual and volitional, as well as the native and acquired factors which shape these activities, comprise the material component that must be analyzed before we can formulate effective rules for the development of Christian character.

The Catholic educator must necessarily look to the higher nature of the child. His concept of character is a supernatural one. To him the child is not merely a neuro-physiological phenomenon but he is a spiritual being, endowed with an immortal soul, an intellect and free will, raised to supernatural sonship with God and destined for an eternal end that cannot be measured by material standards. The Catholic educator then recognizes the essential and constant necessity of divine grace to achieve the supernatural ideal of human conduct and the end of human existence made possible by the redemptive goodness of the Incarnate Son of God.

Our Divine Lord came into the world to give life and to give it more abundantly. He came not to destroy but to build up, to transform and to supernaturalize human activity. He was always conscious of the important part that natural forces and motives play in shaping the conduct of individuals. Like Our Divine Master in whose Name we teach, we too must ever be mindful of the fact that the supernatural does not destroy the natural. Divine grace requires human cooperation and our task is to make effective this cooperation in the conduct of the children entrusted to our care.

Character has been well defined as "Life dominated by principles". Life comprises instincts, feelings, thoughts, words and actions. Character has to do with that which gives energy and direction to all of these vital activities. The man of character acts consistently and deliberately. He is not a creature swayed by impulse from within nor by circumstance from without. Internal motives, which have become imbedded in his very personality, give movement, unity and stability to his conduct.

Conduct at any stage of an individual's existence is the outcome of a complex collection of elements. Individuals differ greatly in their conduct. The manner in which they react to varying impressions, the feelings aroused and the volitions occasioned by these impressions—all are peculiar to each individual in spite of the common nature in which all participate as human beings. Taken collectively, the above activities are said to contribute or perhaps more accurately to reveal one's character. Character at any stage in the life of an individual is the resultant of two distinct classes of factors; the original or inherited elements of one's being and those that he himself has acquired.

Every human being begins his life with his own peculiar native disposition. He is endowed with certain native instincts and impulses. He possesses native capacities for knowledge. He tends toward definite volitions and actions. These form one's native temperament which varies with each individual. Differences in native dispositions may partially be explained by peculiarities in the structure of one's bodily organism and nervous system. One's native temperament forms one's individuality at

the beginning of life and includes potentialities for developing in various ways throughout the course of one's life.

While our original temperament is given to us independently of our will, we ourselves play an important part in the formation of our characters. We are responsible for their moral qualities. Here Catholic psychology differs radically from much of the "Behaviorist" psychology of the present day. The importance of the freedom of the will is all-important in the Christian concept of human conduct. While not denying that natural temperament does play a part in character formation, the Catholic psychologist emphatically asserts that natural temperament can be shaped and is fashioned by the human will. Just as the quality, shape and structure of our physical organism and its different parts may be variously modified in the process of growth—especially during the plasticity of early life—by variations in nutrition, exercise and environment, so may one's emotional, mental and volitional activities be variously developed by the manner in which they are exercised, and by the nature of the objects upon which they are employed. Among the acquired elements which go to the building up of character may be distinguished those pertaining to cognition, whether sensuous or intellectual, and those belonging to the emotional and volitional activities of the soul. Exercise strengthens the power and widens the range of each faculty, creating generally a craving for further exercise in the same direction. The regular use of the intellect, the controlled activity of the imagination, the practice of judgment and reflection all contribute to the formation of mental habits more or less thoughtful and refined. The frequent indulgence in particular forms of emotion, such as anger, envy, sympathy and the like foster tendencies which give a harmful bent to a large portion of man's conduct. Controlling all other activities as the predominant factor in shaping human conduct is the exercise of the will. The will determines the type of character that each individual possesses. The will controls the manner and degree in which currents of thought and waves of emotion are initiated, guided and controlled. The exercise or lack of exercise of the will determines what habits and virtues are formed by the individual. Well has it been said

that "It is the will that makes character and it is character that makes the man".

In the process of character formation, the significance of principles is most important. They give fixity and constancy to human conduct. A principle may be defined "as an ethical concept that has become deeply rooted in the mind, has been elevated into a fixed standard of conduct and is consistently applied to direct one's conduct. Principles to be really such must become branded in one's consciousness and must form part of one's very self."

Closely related to the concept of principles is that of ideals. By an ideal, we mean some type of excellence which is conceived as possible and desirable of personal imitation and realization. We admire the noble qualities of a friend or an associate, we combine admirable traits of human character—to form our ideals. However created, our resultant ideal is always reducible to a certain type of character which in the last analysis means that we have chosen a definite group of principles as the guiding standards of our lives. Merely to admire an ideal does not suffice. Far more important than this is the earnest endeavor to live up to our ideals and to make them function in our conduct.

I need not tell you how admirably and effectively the Christian philosophy of education fits into the scheme of character formation. Our philosophy of education centers about the teachings, power and personality of Our Lord and Saviour Jesus Christ. He came into the world to give life and to give it more abundantly. He restored man to his lost birthright of spiritual life. He raised man to the dignity of adopted sonship with God and made him an heir to the heavenly kingdom. He gave earthly life a new significance and a new meaning. He taught us that our true happiness lies outside the dominion of sense and of passion. He showed us the beauty and radiance of the spiritual and the invisible. He provided for the supernaturalizing of man's conduct by His Divine Grace in the establishment of His Church and the institution of His life-giving Sacraments. He gave man new ideals by His sublime message of hope and salvation. He taught man the necessity of judging all things in the light of eternity.

He pointed out to the individual man, woman and child the true meaning of life. In a word, by His example and teachings, He taught us the Christian concept of life.

The function of Catholic Education to supernaturalize conduct is beautifully expressed by the late Doctor Shields in the following words: "Christian Education aims at transforming native instincts while preserving and enlarging their powers. It aims at bringing the flesh under the control of the spirit. It draws upon the experience and the wisdom of the race, upon divine revelation, and upon the power of divine grace in order that it may bring the conduct of the individual into conformity with Christian ideals and with the standards of the civilization of the day. It aims at the development of the whole man, at the preservation of unity and continuity in his conscious life; it aims at transforming man's native egoism to altruism; at developing the social side of his nature to such an extent that he may regard all men as his brothers, sharing with them the common Fatherhood of God. In one word, it aims at transforming a child of the flesh into a child of God."

An analysis of the material component of character clearly demonstrates that religion alone can supernaturalize human conduct. Religion is man's greatest concern. It affects for good or evil all of his relations to God and neighbor. Christian character connotes a sincere and earnest belief in Christ and His revelation. It demands personal loyalty to Him, the personal surrender of one's will to His will and the acceptance of Him as the living heaven-sent model to which it is one's highest aspiration to conform. Consequently to teach religion so that it will function in human conduct means something more than to make religion understood. We must touch the souls of our pupils, we must convert them, we must inflame them with a personal loyalty to Jesus Christ. We must root out of our children's lives all evil inclinations and sow in them the seeds of virtuous living that they may ever grow in Christian faith, hope and love. We must appeal vitally to the whole child—to his heart, to his feelings and to his emotions by the use of art, music, drama and poetry. The whole atmosphere of the school, the personality of the teacher,

the discipline, the spirit, the experiences provided—all must reflect the truths that are taught so that the pupil may not only know the truth but may develop the attitudes, habits and loyalties that are of the very essence of Christian character and conduct.

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OBSTACLES TO CHARACTER DEVELOPMENT

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The development of the child's character is by far the most important responsibility which home and school must meet. Our holy religion, divinely founded by Christ Himself, and embodying His teachings and the precepts of His Church, gives us the greatest constructive force for character-building in the world. Because we have been so richly endowed, it may be that we are tempted to ignore or slight other factors of less importance, which nevertheless, have a bearing on the development of the child's character. I refer now to those more mundane influences—the physical, mental and environmental conditions which may act, alone or in combination, as obstacles to character development. To determine what effect, if any, these forces have in hindering the normal development of character, is the purpose of this paper. The subject has been studied from the point of view of the delinquent and the criminal, because delinquency is often the expression of faulty character development. Also, in such case histories the various forces influencing conduct can be traced more easily, since they stand out in bold relief. A similar study might be made of the so-called problem child in our schools, but it was not feasible to undertake such a project previous to this meeting. While the delinquent and the criminal may never come within our purview, we cannot fail to see in them the same problems, the same influences, the same lacks and the same obstacles as those of the problem child in the school, with these factors much exaggerated in the case of him whose anti-social conduct has brought him before the law. For is not the problem child of the schools only too often the delinquent in the making?

The method of making the study was as follows: (1) Literature in the fields of criminology and mental hygiene was surveyed for findings on the subject. (2) A period was spent at the

Judge Baker Foundation, Boston, where case studies were made available through the courtesy of Dr. Healy. (3) Upwards of a hundred unpublished cases, exemplifying the force of some particular obstacle, have been studied to gain a more accurate knowledge of the part played by each conditioning factor. (4) A number of authorities in the fields of criminology and psychiatry were interviewed for their opinions.

The obstacles which stand in the way of character development are very complex. In any single case it is extremely difficult to say with certainty which cause loomed largest. In fact, as one grows familiar with the literature in this field and with case studies exemplifying types of misconduct, the conviction grows that no single force is entirely responsible for misconduct, unless lack of religious and moral training. And even on this point no sweeping statement can be made, since cases were encountered where the religious training in the school was all that it should be, and religious influences in the home were seemingly good. However, such cases were exceptional. More often unfavorable environment, undesirable companions, poverty, questionable amusements, lack of religious training and influence, physical handicaps and defective mental conditions all played a part. In others, two or more of these acted as contributing causes. In a study of the Philadelphia Girls' Agencies covering a period of five years (1923-1928), the records showed a sad procession of young girls who frequently started life with physical disabilities which were neglected, with mental handicaps not understood, and with social disadvantages of the most extreme kind. These girls had received little education or vocational training and were not only unprotected, but in numerous instances had received a large measure of encouragement on the downward path both from their own homes and from their communities. The case studies put at my disposal by Dr. Healy in Boston evidenced a similar array of causative factors, each case illustrating the working of a multiplicity of influences. All the literature in this field also substantiates this belief, that to no single cause can we attribute faulty character, delinquency, or crime.

There are many causes which have been brought forward to

explain the various types of faulty character development and anti-social behavior. The lack of religious influence and moral training, without doubt, ranks first. I do not plan to treat this phase of the question since it has been handled by others better equipped to deal with a topic so important, and I take it that my responsibility is to discuss the more mundane sources of character problems. As Dr. Cooper's paper included environmental factors, I shall only briefly touch on them here, and develop more fully physical factors, mental factors and the school itself, as these are found to be obstacles to character development.

Even the briefest mention of environmental influences brings up the much mooted topic of inheritance versus environment. To-day we know that there is no such thing as a "born criminal", but that every individual comes into the world with potentialities for good or evil. What the results will be depends on environment, training and other factors. Spalding and Healy discussing the importance of inheritance in relation to criminality conclude: "Altogether there seems to be no proof whatever from our extensive material that there is such a thing as criminalistic inheritance, apart from some otherwise significant physical or mental trait, which in the offender and his forbears forms the basis of delinquency." In a later study of 4,000 cases, 2,000 each from the juvenile courts of Boston and Chicago, Healy and Bronner state that they do not feel that "the chance of success where there is good heredity is enough greater to warrant the assumption that, on the basis of heredity alone, one can predict the likelihood of ultimate success, (in relation to character development). Hence, there is no scientific justification for giving special attention and special opportunity only to those who are well endowed from the standpoint of family attributes." Bad heredity does not necessarily produce a delinquent or a criminal or a problem child. Good heredity does not necessarily develop the devout Christian or the exemplary citizen. Heredity, then, does not act directly as an obstacle to character development. Bad heredity, however, through the environment which it produces, may work indirectly toward the development of anti-social traits and delinquent or even criminal tendencies.

In character development, environment, however, is extremely important. We shall agree, I am sure, that the wrong sort of environment, whether in school or out, is one of the greatest obstacles to the development of worthy character. It offers the inevitable "occasion of sin". Yet even environment cannot be singled out as predetermining character. The same environment which produced the artful dodger gave us Oliver Twist. Every day people rise above their environments, but they are the strong characters who are not easily led by the suggestibility of their environment. With the child this accomplishment is much more difficult, but it is not unusual, as evidenced by case studies of children from the same families where some make good while others are led into anti-social conduct.

In most cases, however, from the point of view of character development, environment tells. In a study of 106 delinquent girls, Dr. Anne Burnet found that only 6 of the 106 came from what we would term "good homes". Referring again to the Healy and Bronner study, of the 2,000 juvenile court children in Boston, only 10.3% had reasonably good home conditions, and of the 2,000 juvenile court children in Chicago, only 5% had reasonably good home conditions. In 20% of the 4,000 cases, there was alcoholism, criminalism, or immorality in the home, and in 12% of these cases there was excessive quarreling in the home. Normal parental conditions existed in only a little over half of these 4,000 cases. Of the total number, 40% came from families wherein the parents had not exercised even the minimum of good discipline. Nearly all cases showed parental neglect of moral and physical conditions, due to the parents' extreme ignorance, moral turpitude, moral indifference or overt bad example.

In Miss Additon's study of the Philadelphia girls we read: "They have grown up in neighborhoods where disregard of the law was common. Many of them from their earliest days were familiar with the lowest forms of vice and immorality. Frequently the father or mother, or both, were living immorally. Even when the parents were struggling to preserve a decent atmosphere, the crowded living conditions prevented the growth of any of our conventional feelings of modesty. Often they were

without the love and understanding for which they longed, and which children must have for normal personality development. Conditions surrounding them inevitably made them cynical regarding the precepts of Church and school, thinking of them as things merely talked about, seldom practiced, and certainly not practicable in the world in which they lived."

Companionship and recreation, or rather the lack of it, deserve a place under environmental conditions which prove obstacles to character development. Healy and Bronner rank "bad companions" first among the conditions directly causative of delinquency, and with this cause may be associated much of the street life and many of the gang depravities. There is no room in the overcrowded tenement where, anywhere from 4 to 12 persons may be found in a room, the schools do not take care of the child after school hours, there are no play leaders or playgrounds, no community houses or welfare centers in the district, no clubs for young people. To the child or youth from this sordid environment, the street lights seem a little brighter, the activities of the gang a little more alluring, the way of temptation, the easiest way out. What can the Catholic school do towards solving the problem of the child's leisure time activities? Has it any responsibility on this point, or is this the duty of the community social agencies? Are we meeting our responsibility on this point? How about the "Y" in relation to the child's recreation, when we provide no substitute?

Allied to all these environmental conditions is the ubiquitous "poverty". Poverty need not be an obstacle to character development. Rather, it often proves to be the stimulus to the development of a sterling character, but the conditions which it creates may directly militate against character development and often do. Children from homes of the poor must leave school and contribute to the family earnings at a tender age, which means early exposure to the world's temptations. There is no money for recreation or pleasure, nor often for life's necessities, hence the greater temptation to steal. Poverty may mean densely populated sections with attendant overcrowding in the home, which leads to street life and its concomitant evils. The solution of the

evils attendant upon poverty is not, however, exactly within the realm of the educator's responsibility.

Turning now to a consideration of the physical factors which may prove obstacles to character development, we find much which may be of interest to us. Various theories as to the relation of the individual's physical condition to his behavior have been set up. Some of these have been exploded, notably Lombroso's belief that the stigmata of degeneracy were signs of a criminal nature, and that criminals formed a recognizable human type. Researches, since Lombroso's work, have shown that the behavior child, the delinquent, and the criminal conform to no definite physical type. Regarding physical conditions themselves, we find different reactions according to the disease or the defect and the individual concerned. Dr. Moore tells us that the: "Drug habits (alcohol, morphine, cocaine) by their physical effects on the organism, are well known to be immediately responsible for a large percentage of crime". Most physical conditions, however, are not directly causative of crime. They affect the individual's conduct in a variety of ways, usually indirectly, by way of the mental conditions which they create, through inducing economic maladjustment, and through the individual's emotional reactions to a sense of inferiority.

Abnormality of physical development, that is over-size or notable under-size may induce anti-social conduct very directly. Excessive strength or energy in the male is associated with crimes of violence. Over-development in boys produces restlessness and truancy because these youngsters find themselves in classes with those who may not be younger but who are smaller. This oversize makes the child conspicuous and the peculiarity may be the subject of remark by schoolmates. School and its associations, then, become distasteful. Truancy, idleness, bad companions and crime may follow.

This factor of over-development is much more important in the case of girls. Healy says it is one of the most important causative factors in delinquency. In the Healy-Bronner Study of 2,000 juvenile delinquents in Chicago, 75% of the females studied were over-developed physically. Over-development in

girls is closely associated with sexual precocity and the early development of the sex impulse, without a corresponding development of those mental qualities and moral controls which give full power to social inhibitions. The physical development is unusually early and the mental and moral development retarded or delayed. There is no question that early maturity puts a great strain upon the adolescent girl and accounts for many lapses in her conduct.

Under-size, especially in boys and men, may prove a harmful physical factor through penalizing their whole careers. In school the puny, under-sized boy fails to hold his own in games and activities against companions of similar age and normal proportions. Under-size in youth often interferes with employment, and after being constantly rejected when seeking opportunities for work, the dwarfed individual may find the path to dishonesty and crime an easier way of making a living.

Regarding the importance of malnutrition, poor physical development, and under-size as causes of misbehavior, the authorities differ. The English writers lay much greater stress on the effect of these factors on the child's conduct than do the American criminologists. Burt says that a considerable portion of the delinquent children in London were found to be dwarfed and sparely developed, and that most repeated offenders were frail, sickly and infirm. "Indeed", he says, "so regularly is chronic moral disorder associated with chronic physical disorder, that many have contended that crime is a disease or a symptom of disease." Morrison, another English authority, states that from his long experience with offenders, he judges physical inferiority to be one of the most important causes of criminality. His explanation is that the physically inferior offender comes from the laboring classes where brute strength counts for much. If then, the individual of this class is below average in strength, unemployment results, and with pauper life, crime becomes attractive. Gillin and Sleyster in this country hold the same view, that the various "misbehaviorists" are physically inferior. Healy, however, does not give such emphasis to malnourishment and underdevelopment as direct causes of anti-social behavior. He does, however, cite both as contributory factors in his study of the in-

dividual delinquent. Breckenridge and Abbott, in their study of the delinquent wards of the Juvenile Court of Chicago, emphasize the former point of view when they state: "Such children have neither the mental nor physical strength to resist temptation when it comes".

The question of physical defects and their effect is also still being debated. On this point, too, the foreign authorities place great emphasis. Burt found 70% of his London cases suffering from physical defects and he states that these defects are one and a quarter times as common among delinquent children, as they are among non-delinquent children from the same schools and streets. In all of Healy's studies we find high percentages of physical defects. But this fact is not particularly significant for our discussion, since if we compare Healy's figures for delinquents with Dr. Wood's figures for the school population as a whole, we find a great similarity. The delinquent child is not unusual in this regard. The general thought on the subject of physical defects is that they may be accessory or aggravating influences, but that they are not directly causative of misbehavior. Cooley expresses this thought when he says: "Nervous instability and physical discomfort, from sources sometimes trifling, are apt to aggravate general nervous irritability and in particular to increase impulsiveness". Holmes and Upson, while they do not claim that physical defects are causes of delinquency or crime, cite a number of cases where the removal of infected teeth was followed by cessation of criminal careers and by consequent marked and continuous improvement in conduct.

The effect of physical disabilities and peculiar physical abnormalities on conduct is much more marked than that of physical defects. Abnormalities which affect the individual's mental outlook vary all the way from a crippled condition to cross-eye or strabismus, left-handedness, and lack of hair or some member of the body. These or any other physical deformities may mark a child off from his fellows, deny or make difficult any form of social achievement, destroy the social incentive to behave like his wholesome classmates, and select him for association with less socially desirable companions. Physical disabilities are direct sources of anti-social behavior because of the mental reactions

they produce. Frequently they create the well-known and often discussed "inferiority feeling" which drives the child to seek achievement and success in illegitimate ways. With children handicapped in this manner, much depends on parental attitudes as well as the individual's own mentality and personality as to whether the child will be able to compensate in wholesome ways or by anti-social behavior. Because such defects fall into my special field of interest, I have collected some interesting case studies dealing with them, but time will not allow a reading of them. In closing this consideration of the physical side, we may conclude that the relation of the child's physical characteristics and condition to his behavior is largely indirect; but, through the mental attitudes they create, physical conditions may prove obstacles to character development, and sometimes they do.

The relation of mental states to character development is more clearly defined. First there is the question of mentality itself. Many in the past have held the view that all delinquents and criminals were feeble-minded, perhaps because it is more likely to be the feeble-minded culprit who gets caught. Healy and Bronner found, however, that 72½%, that is about ¾ of their 4,000 Boston and Chicago juvenile delinquents were normal, mentally. All the recent studies cited in the accompanying bibliography lead to the conclusion that delinquents, criminals, and behavior cases do not differ greatly from the general population in intelligence. Children and adults with character handicaps are usually neither insane nor of extremely low intelligence. Rather, they exemplify deviations from normal mental health, and personality difficulties. Often, they are what we term psychopathic personalities. Even where the mentality is lower than normal, the individual need not necessarily become delinquent, if he has the right kind of environment, as shown by studies of Healy, Breckenridge and Abbott. Intelligence, therefore, is not the dominant factor in character development, and mental deficiency alone is seldom the cause of crime. There seems to be some relation, however, between mental deficiency and sex crimes. Dr. Branthwaite also found in his studies a causal relationship between mental defects and prostitution. Dr. Bronner, on the other hand, made a study of 30 unmarried mothers as compared

with 30 girls from Columbia University, 30 girls without high school training who attended the "Y. W." evenings, and 30 girls in domestic service. (Ages 16-22.) The delinquents were found less capable, on the basis of intelligence tests, than the two groups of students but just as capable as the servants, none of whom had been delinquent. She concludes that delinquency is due to something more than intellectual status, usually emotional make-up, home conditions, companionship, and physical factors. In most cases of retarded character development, emotional disturbances are greater obstacles than intellectual deficiencies.

As for mental diseases themselves, the twilight state of epilepsy is often the source of criminal acts. *Encephalitis lethargica* works a complete change in the personality and character of an individual, giving rise to delinquencies and crime. These conditions are not common, however, among school children.

On the other hand, mental conflicts are not unusual and these give rise to much misconduct. Emotion producing contacts with sex knowledge or sex affairs, especially when the child is young, often lead to mental conflicts which find an outlet in habits of stealing. This impulse to steal arises when the victim is beset with sex thoughts, or when he is in the presence of a person who has given him sex information or initiated him into sexual practices. To anyone who has not given time to a study of such cases, the relationship existing between conflicts over sex matters and the impulse to steal is difficult to believe. The first 200 pages of Healy's *Mental Conflicts and Misconduct* are given over to such cases of stealing which are attributed to mental conflicts over sex knowledge and early unfortunate sex experiences. Mental conflict is at the bottom of many cases of dishonesty of this kind where there is no need for the material taken and no good use made of it, after it has been procured. The act of stealing seems to provide an outlet for pent-up emotion and internal turmoil.

Healy says that a goodly number of cases of conflict come from homes where the offender, as offenders go, had unusually good opportunities and interests, but where the element of confidential relationship was lacking. When there is this incongruity of misconduct in a good environment, one should suspect a mental

conflict, of one kind or other. Young people need some one in whom they can confide or some legitimate activity in which they can indulge when the old impulses return. If there is an older person, parent or relative, or some interested teacher or other outsider in whom the child can confide, a spirit of openness and confidence will be cultivated, leading to a cessation of mental repressions of experiences and thoughts. Such a person can supply clean wholesome knowledge and satisfy questions and doubts as they arise. New interests can be cultivated to supplant the undesirable elements of mental life. Such a person may lead the child to a new environment which in some cases is the only way to success.

One way to meet this problem of conflict over sex matters is to give the child adequate information about sex early in life. Although we should prefer not to think so, we all know that, now, children may early gain such knowledge, and perhaps from unfortunate sources. Newspapers, books, moving pictures, theatre posters and companions constantly flaunt knowledge and suggestions about sex life before the child. It is unfair to the child to allow him to get his first knowledge from such sources because it links unwholesome, sometimes even vile, thoughts with a subject which should be pure and holy. If this knowledge attained secretly is accompanied by a sense of guilt and shame, mental conflicts may arise. The solution of this problem of sex education for the child gives us food for thought. How should we as Catholic educators meet it? Healy ranks sex experiences and mental conflicts third among conditions directly causative of delinquency.

These, then, are some of the environmental, physical and mental factors which may prove obstacles to character development. How we can meet our responsibility in regard to them, is something which I should like to hear you discuss, since I do not feel that it is within the scope of my responsibility to offer such suggestions. To be sure many of these defects have only an indirect influence on the development of the child's character. But no obstacle, no matter how trifling, can be overlooked. Nor can any therapeutic or prophylactic measure, no matter how simple, be cast aside, if it gives promise of training for better citizenship or

of helping to save one more soul for eternal life with its Divine Creator—the ultimate object of all character development.

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DIAGNOSIS AND TREATMENT OF THE FACTORS IN MORAL CONDUCT

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Modern progress in hygiene and medicine is due, in the main, to progress in our knowledge of the factors that lie back of health and disease. Once the factors or causes are determined, the discovery of methods of successful treatment is usually only a matter of time. When a physician is called in to see an ill person his first concern is to determine the cause of the illness. He notes symptoms for the purpose of discovering underlying causes. His treatment of disease is aimed at cure of causes rather than at repression or alleviation of symptoms.

What is true in the field of physical health holds equally true in the field of moral health. Sins are symptoms. To build up desirable moral habits or to cure or prevent undesirable ones, the first rule is: Treat the causes and factors, not merely the end results and symptoms. This commonplace is explicitly recognized by the Church in her emphasis upon the world and the flesh, upon the capital sins and the capital virtues, upon the occasions of sin, the importance of example and companionship, and so forth.

In recent years, particularly since the beginning of the present century, a vast amount of study has been devoted to the factors that underlie moral behavior and to the preventive and curative treatment of such factors. This study has shed a flood of light upon the "world" and the "flesh" as they operate in modern life. The advances have been almost as epoch-making as have been the advances in our knowledge of the factors underlying physical health and disease. Much light, too, has been shed on methods of treating these factors of behavior. The natural means and motives are, however, stressed almost exclusively. In accordance with our traditional Catholic policy it should be our aim to absorb and

utilize everything that is of good repute in this newer knowledge and at the same time to subordinate it to and to fuse it into our Catholic system of supernatural moral training.

The present paper can do no more than touch upon one or two of the high points and, even so, chiefly by way of illustration only. We shall deal, first, with the factors that underlie moral behavior, secondly, with the investigation and diagnosis of such factors, and thirdly, with the methods of treatment.

1. *Factors.* To be concrete, we may best select one particular moral habit, honesty. Some of the very numerous and often very subtle and complex factors that result in thieving on the part of children are the following:

The child may have been deliberately taught to steal or else may have never been taught not to do so. Lack of play facilities and of wholesome play outlets may have resulted in the substitution by the child of unwholesome leisure time activities, including the very common one of theft. Unsatisfactory conditions at home, such, for instance, as parental nagging or bickering, may have led the child to seek for more congenial associations outside of the home in a thieving gang. The child may have become accustomed from early infancy to a certain amount of communism of property in his own home and may have merely transferred this attitude to property not belonging to those of his own home circle.

Owing to lack of financial resources and to his parents' unwillingness or inability to give him spending money, he may have resorted to thieving to obtain the means for getting pleasures and satisfactions which could not be obtained legitimately. This is, of course, one of the most common and obvious reasons for theft. It is the reason usually assigned offhand when we hear of a case of dishonesty on the part of a child. It is by no means, however, the real cause of theft in perhaps a majority of cases.

In fact, we are coming to recognize more and more that the causes back of thieving and back of other moral delinquencies may be very remote from the act, one or more ultimate causes leading to the final act through a series of intermediate causes, each one setting another in action like a tumbling row of dominoes.

For instance, poor physical conditions due to any one of a number of possible causes may result in retardation or failure in class, which may lead to truancy, which may in turn lead to thieving and amateur burglarizing in company with the child's gang. An inferiority feeling, itself the result of any one of a possible score of environmental, physical or intellectual causes, may lead to the matching of wits against the world that is so often the motive back of the sneak thief's activities. Not infrequently stealing is a substitute outlet for an autoerotic habit or is occasioned by some other conflict.

Stealing may be just a means of breaking in upon the humdrum of life to get adventure and thrill. Again, it may result from the craving for status and approval, the child resorting to it to conform with the standards of the gang or to acquire prestige with his mates or to give them treats. A child may steal from those who have more and of whom he is jealous, or he may steal as the result of grudge or revenge feelings against those who snub or neglect or scold or injure him.

The foregoing are merely some of the more common factors underlying theft. No attempt has been made to give an exhaustive list of them. Our only purpose is to give an illustration of the variety of factors that underlie or may underlie any particular misconduct in the case of any given child.

It is very difficult to reduce to logical order these complex factors of moral life, as it is very difficult to reduce life itself to cold logic. We may, however, roughly divide both constructive and destructive factors into the environmental and the subjective. This division corresponds fairly well with our traditional Catholic division of the destructive factors or temptations into temptations from the world and the occasions of sin, and temptations from the flesh and the capital sins.

The child is born with a psycho-physical inheritance that becomes profoundly modified both by the outer influences that rain upon him and by his own inner growth. Much discussion has centered around determining what is inherited and what is acquired. This problem, however, is in the main of more interest to the psychologist than to the moral educator.

2. *Investigation and Diagnosis.* Given the great variety of factors that are responsible for desirable or undesirable moral conditions, it is obvious that if we would build up desirable habits in a given child or break down undesirable ones, our first task is to find just what factors are responsible in that particular child for the particular type of conduct in question, and this, of course, entails study of the individual child and diagnosis of the underlying causes of the conduct. In some cases the factors are quite obvious and lie close to the surface. In other cases their discovery calls for long and painstaking investigation.

In the more simple conduct problems, the best first approach toward investigation is ordinarily a serious, kindly and sympathetic talk with the child himself. This means winning the child's confidence if such confidence has not already been won. An occasional child will not open up, so to speak, but most all children will talk pretty freely of their conduct problems if they are approached sympathetically and understandingly. The child must be given to understand that no punishment will follow from what he reveals regarding himself and that his self revelation itself will be kept in confidence. More commonly the child, like the patient who is physically ill, is only vaguely conscious of the forces that work in his own life. The adult confidant and guide must in the case, without jumping at conclusions, frequently read much between the lines. In simple cases the real factors,—environmental, physical, mental or emotional,—back of the particular act or habit soon become apparent, at least in part. In other cases, diagnosis is more difficult and is sometimes, like medical diagnosis, very baffling.

In such more complex conduct problems, systematic exploration and investigation of the possible factors become necessary. The chief sources from which such information or clues leading to the determination of causes and factors can be gotten are: The child's heredity and family history; his early developmental history; his environment, including home, church, and play associates and conditions; his school records and history; his physical, his intellectual, and his emotional set-up; his interests, general habits and character.

A thorough physical examination may show physical causes lying back of the habit. Mental tests, sensibly interpreted, will often give the clue sought. Very frequently, personality analysis by a trained psychiatrist will throw much light on the inner springs of action in the child's emotional life. All this means work, of course, but such investigations are taken as a matter of course in the social worker's routine handling of delinquency cases, and detailed investigations of the causes of bodily maladies are taken as a matter of course by any modern physician or hospital. There is no reason to expect that moral maladies will be any less complicated than physical maladies. And if we take our task as moral educators seriously, we ought to be willing to go to at least as great pains to find the cause of moral maladies as the medical man does to find the cause of bodily maladies. In reality we are finding more and more evidence for the conclusion that while simple moral maladies are easily diagnosed, the causes that underlie more complicated ones are frequently very many, very remote and very elusive.

3. *Treatment.* Not only are the factors underlying behavior numerous and varied, but they differ from child to child. Consequently no single treatment can be recommended as a panacea. The treatment must fit the cause.

If,—to continue the illustration from honesty,—the child's stealing is due to mere ignorance, it is obvious that the remedy lies along the way of instruction. If the theft has been a by-product of lack of wholesome play outlets, wholesome play outlets and play facilities should be provided. If the child has been led to take up with a thieving gang as an escape from parental nagging, efforts need to be made to modify the conduct of the parents themselves. If the dishonesty is traceable to property communism in the home circle, definite measures need to be taken to build up the child's sense of property.

Where theft has been resorted to for lack of means to purchase or obtain pleasures, much can be done by supplying these pleasures or else helping the child to earn or otherwise legitimately obtain spending money. Where stealing is indulged in for the adventure gotten out of it, one preventive is to provide the child with the

element of adventure and thrill in his ordinary play activities. If the dishonesty is due to a misdirected craving for status and approval, a study should be made of the child's real abilities and he should be encouraged to develop these and so obtain status and recognition through licit means. If the theft has been due to jealousy, grudge, or revenge, it becomes necessary to deal with such feelings directly and correct them or to modify so far as can be done under the circumstances the attitude of those who may be responsible for the child's feelings.

In cases of linked causation, where the ultimate act or habit of thievery is the end result of a long series of intermediate factors, it is imperative to deal with the ultimate cause itself which may be environmental on the one hand or on the other be the result of poor physical condition, of mental defect or failure, or of emotional conflict. The procedure will, of course, differ radically in accordance with the ultimate cause operative in a given case.

The major types of procedure, illustrated in the preceding instance of honesty may be summed up along the following general lines. The inherited and acquired drives or influencing forces and factors in the child's life may lead, not automatically, for the child has free will, but actually, either to desirable and ethical or to undesirable and unethical products in behavior, habits, and character. Once these factors are discovered they need to be treated accordingly.

The factors that lead to desirable conduct need to be supplied or reinforced. If such constructive forces are lacking they must be supplied by what we may call the process of *provision*. If such factors are already present but not in sufficient force to accomplish the desired results in conduct, they need to be shored up and strengthened. This strengthening process we may, for want of a better name, call *alimentation*.

The factors that lead to undesirable conduct need to be removed, blocked, or shunted. If the causes are removable, they should be removed completely or in part by *eradication*. Very frequently, however, it is not possible to remove the causes utterly or even in part. In this case they must be let stay but

their outlet may be blocked through the method of *inhibition,* or else their outlet may be recanalized or shunted to activities on the same or a neutral moral level through *substitution* or to activities on a higher moral level through *sublimation.*

We thus have in all six major processes or methods of treatment in dealing with factors in conduct: the two methods of provision and alimentation where there is question of supplying or reinforcing desirable influences, and the four methods of eradication, inhibition, substitution and sublimation where there is question of dealing with undesirable influences and factors. Naturally, the choice of method will depend on the circumstances of the individual child and of the special character trait concerned.

There is a tendency in our actual moral education technique to throw a little too much weight on the single process of inhibition. A given type of misconduct is very apt to be met by a "don't" or a "shalt not". Certainly "don't" and "shalt not" are frequently necessary but it is wiser and commonly more efficacious to make much wider use of the other five processes, particularly of the process of substitution.

In the preceding pages, little or nothing has been said of the *supernatural* means and motives of conduct. They have been omitted intentionally for the time being in order to avoid confusion and to simplify an already complicated problem. We are all agreed that we should cut down the occasions of sin or environmental factors in misconduct and blunt the edge of the capital sins or subjective factors in misconduct as much as possible. We are all likewise agreed that we should do everything possible to supply and build up wholesome environmental and subjective influences in the child's life. While doing these two things, however, we cannot neglect the even more important task of building up inner ideals and of resorting to the channels of grace to help live out these ideals. In moral education it should be a primary aim to make the child independent so far as possible both of environmental and subjective factors such as we have been dealing with and to steady him through the two extremely important subjective factors in conduct, ideals and grace.

Moral codes or ideals are of four kinds, or, to be more exact, pass in the individual life through four stages. They must, first, be known; next, admitted; then, accepted; and lastly, lived. A boy may be dishonest because he has never been taught differently. He may have heard of a vague virtue called honesty but has never admitted it as a moral ideal to be striven for. He may admit the ideal as theoretically right and yet have never accepted it as his own and determined to follow it. Finally, he may know, admit, and accept the ideal as his own, but still, in time of strong temptation, fail to live up to it. For moral ideals to operate as real forces in a child's life, something more than knowing and admitting them is obviously necessary. They must be accepted and lived. Throughout all of these four stages, religion has much to say and to do. It makes right ideals known. Through faith it gets them admitted. Through the doctrines of faith it supplies the motives for accepting ideals. Through grace it provides the supernatural means for living them.

We may now gather together in a more inclusive synthesis and summary what we have been endeavoring to emphasize. To build up desirable habits or to cure or prevent undesirable ones, close study is called for to discover the underlying factor or factors in moral conduct and to deal not merely with symptoms but with the factors themselves. The institution of the Sacrament of Confession is only one of the many evidences that the divine plan of moral education aims to deal with the individual as an individual with full recognition of the essential importance of getting back to and treating the factors operative in the particular individual's moral behavior. Modern intensive study of the factors underlying behavior has laid at our feet a wealth of new information on these factors as they work in our contemporary life and on natural methods of treating them. We should avail ourselves to the utmost of this newer knowledge. In doing so, however, while we should make every reasonable use of the natural means and motives in treatment, we should particularly build up the supreme subjective factors of *ideals* and of *grace* by intensive appeal to the supernatural motives and by generous use

of the supernatural means provided through prayer and the Sacraments.

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THE METAPHYSICS OF CHARACTER-TRAINING

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Modern psychology has dignified with new names two familiar and fundamental processes involved in character-training, viz: self-assertion and self-repression. We say new names, for in the physical order, these two movements correspond respectively to expansion and contraction, and in the biological order to anabolism and katabolism.

Self-assertion embraces all self-regarding or self-preserving attitudes. The wish for security, the desire of recognition, the craving for intimate response, the urge towards pleasure—all these are its characteristics and its earmarks.

Self-repression, on the other hand, may embrace within its scope anything from a desire to get rid of disagreeable association of ideas by forcing it out of consciousness, to an actual control or sublimation of all those instincts, cravings and tendencies which come in conflict either with our higher self or with society.

Character-training has to do with these two entities. In less psychological language it concerns itself with the problem of pleasure and the problem of control of pleasure.

The problem of pleasure or self-assertion may be put this way: How teach human beings to meet the ever-increasing possibility for pleasure? How prepare them to meet worldly happiness?

The problem of control or self-repression is: What training in temperance, or control should be given to characters to prevent liberty from degenerating into license? How temper pleasure?

The answer to the first question is certainly not the answer of the Albigensians for whom worldly pleasure was an unmixed evil, nor is the answer to the second question the answer of the Stoics who gloried in mortification as mortification.

The solution here proposed to the problem of pleasure is the

sacramentalizing of the universe; the solution to the problem of the control of pleasure is the transformation of human nature.

SACRAMENTALIZATION OF THE UNIVERSE

A sacrament, in the strict sense of the term, is a material thing used as a means of spiritual sanctification. In the broad sense of the term, everything in the world is a sacrament, for all things here below are but means of lifting our minds and hearts to God. It follows then, that the use of the world is not wrong, but only its abuse; that the enjoyment of pleasure is not sinful, but only its perversion; and that the only way in which a man can sin, so far as creatures are concerned, is to refuse to sacramentalize them, and to make of them stepping-stones to God. Our Divine Lord told His Apostles to preach the Gospel to "every creature"—not to "every man", for creatures, things, worldly pleasures and enjoyments had to be brought back to Him and made to serve His holy purposes.

Character-training which bases itself wholly on the dangers of pleasure is not thoroughly Christian. Love of pleasure is one of the fundamental instincts God has given man, and in His supreme wisdom He has associated the greatest pleasure with those acts which are most necessary for the preservation of individual life and the continuation of social life—witness the pleasure attached to eating and drinking.

The wrongness of pleasure is not in its enjoyment but in our refusal to sacramentalize it. The things of this world become sinful and occasions of sin, the moment we make them an end instead of a means to an end. Why does the Catholic Church, for example, condemn Birth Control? Certainly not because it is a pleasure, but rather because it is unsacramental. It is the refusal to consider a faculty as a material means to a spiritual or higher end. It is the "idolatry of the intermediate", the cult of glorifying the blooming instead of the fruition, the worship of the machinery instead of the product which is wrong in this order and every other order. That is why the barren fig tree was cursed —simply because it was barren—it was not sacramentalizing itself

in foliage and fruit; it was not using the lower for the solemn purposes of the higher.

Once our young are taught that the world is the nursery of the Kingdom of God, that this world is a scaffolding up through which souls climb to the Kingdom of Heaven, that the pleasures of the world are coins valuable in another realm; once they are taught, after the manner of the Church which brings down spirit to bread, oil and water, to bring down a similar spirit to the world in order to sacramentalize it, then they will understand that it is the "filling of the barns" that is sinful and not the possession of a "pearl of great price"—for after all this kind of character-training is that of the Master who did not make the fishermen "Apostles" as much as He sacramentalized them and made them "fishers of men".

TRANSFORMING HUMAN NATURE

Even in the utilization of the pleasures of this world some sort of control is necessary. If we do not repress ourselves or set a limit to our self-expression, sanctions will be imposed upon us from without. In the Christian order, the necessity of some such control takes on the name of "mortification".

Here is the difficult side of Christian character-training: how propose sacrifice, restraint, mortification, abstention from sinful pleasures? Unfortunately, this is sometimes done by speaking of the social consequences of inordinate pleasures, such as loss of reputation, health, etc.; other times by an appeal to the eternal sanction of hell, without giving the reason for this sanction. All this has the unfortunate effect of impressing the minds of the young with the belief that certain things must be avoided, certain pleasures shunned, either because the Church says so, or because we will go to hell if we do them. The prevalence of such attitudes is witnessed by the almost universal belief, even in the Catholic Church itself, that Birth Control is wrong because the Catholic Church says that it is wrong—as if the Church had no reason for saying so.

Would it not be better to impress budding characters with the idea that control, sacrifice and even mortification are necessary, not for reasons of authority alone, but because the refusal to

control oneself, to sacrifice and deny oneself, is to block the way to our noblest self-expression and our highest self-perfection? The repression of certain instincts, the mastering of self, do not mean crushing self, but completing self—the expansion of personality. The apparent negation of self is not real negation but liberty, for the condition of all liberty is law. It is only by respecting the laws of gravitation that a man can throw a skyscraper into the air, and it is only by respecting the laws of God that a man can enthrone his own character at great heights.

In other words, the necessity of control must be rationalized for the young. In some way he must see that the "fall doth surpass the rise in worth", that "death is the condition of birth", that dying to a lower self is the condition to a birth to a higher one, that chemicals begin to live in plant life only on condition they die to their mineral existence; that plants begin to live in animal life only when they begin to die to their plant life; that animals begin to live in man only when they die to their animal life and pass through the Golgotha and Calvary of the knife and fire; and finally that man begins to live again in the higher realms of spirit world only by dying to himself—and such was the meaning of the words of the Master of character-training when He said to Nicodemus: "Unless you are born again, you cannot enter into the Kingdom of God".

And this dying to a lower self as the condition of our full development, is not to be taught as an abandonment of the world, as a hatred of the beautiful cosmos in which God has placed us. Control does not mean leaving things by abandonment; it means leaving things by exchange. In training characters to surrender sinful pleasures, or in encouraging them to leave even legitimate ones for purposes of greater self-perfection, the emphasis is not to be placed on "giving up", but on commerce. The Incarnation was an "exchange"—*O Admirabile Commercium*—and the teachings of Our Divine Lord were based not on surrender, but on exchange: "What exchange shall a man give for his soul?" There is no loss involved; it is a purely commercial proposition: Shall we exchange this for that?

The problem of self-repression then is to be met not by preach-

ing control as control, or sacrifice as sacrifice, but rather as a desire for self-expression and self-perfection, to be attained not by giving up pleasures but by exchanging them; not by loving the world less, but by loving God more.

In summary, the metaphysics of character-training hinges on the ultimates or the foundation stones of character, viz: the problem of enjoyment and the problem of control—self-assertion and self-repression. The solution given to the first is sacramentalizing the universe; the solution given to the second is the transformation of self.

Both of these solutions are not merely metaphysical but theological, for they are the extension of processes revealed in the Incarnation of Our Divine Lord. The Incarnation is not a single process but a double one; it involves not merely God becoming man, but as St. Augustine puts it, man becoming God. In other words, it involves the descent of spirit into matter, which is the Incarnation, and the ascent of matter into spirit which is sanctification. God became man, and sacramentalized a human nature to effect the Redemption of the world. He then effected the transformation of all human natures by elevating them up to His spirit and His fellowship which is sanctification and salvation. This double process was His manner of character-training for the Kingdom of God—it is also our manner of character-training for this world which is the nursery of the Kingdom of God.

PRINTED BY BENZIGER BROTHERS, NEW YORK

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Character Education - Symposium
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